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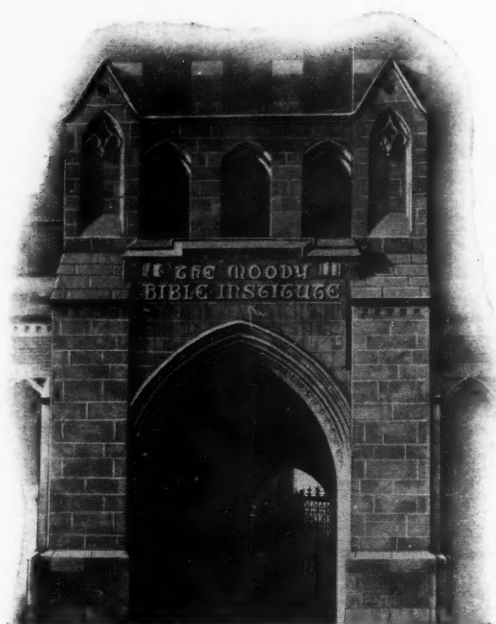
MONTHLY

FEBRUARY 1950

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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 50

February, 1950

No. 6

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☆ ☆ ☆

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February, 1950

In This Issue

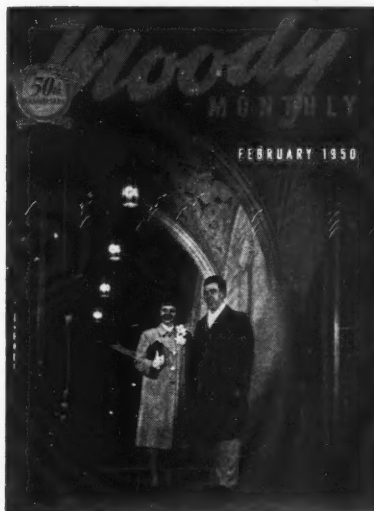
If you were among the many MOODY MONTHLY readers who were in the habit of turning first to D. W. Cram's articles on "Moody at the Fair," you'll approach his word portrait of D. L. Moody in this issue with particular anticipation. Mr. Cram presents a fresh, first-hand view of the life of this great evangelist in "Moody the Man," on page 382.

Considerably more has been written about D. L. Moody than by him. This month, however, we bring you one of the relatively few articles written by Mr. Moody—an article as graphic, terse and to the point as the evangelist himself. "How to Have a Good Prayer Meeting" is a piece to be read and saved, not only for its distinctive Moody flavor, but for its sound and very practical advice.

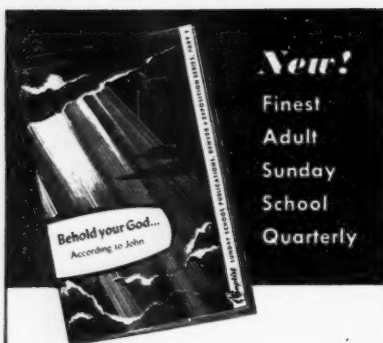
"Probably the most exciting moment of Jonah's life was when the whale swallowed him. But perhaps his most significant moment was when he crossed the gangplank at Joppa and boarded the ship headed for Tarshish." With these words George L. Kress takes you back to Jonah hurrying through the night, to the pressure of unwelcome duty and perhaps to "ships" in your own experience which were likewise bound for Tarshish. Be sure to read "Ships for Tarshish," on page 386.

Another special treat for readers this month: "Studies in Job" by Bible Teacher William R. Newell, author of *Romans Verse by Verse*, *Hebrews Verse by Verse*, and *The Book of the Revelation*. Beginning on page 390, Part I of "Studies in Job" presents a taste of Mr. Newell's book *Old Testament Studies*, the first volume of which is being reprinted and released sometime in February.

THIS MONTH'S COVER



★ The Arch at Moody Bible Institute—A scene from the film, "They Follow On," which portrays student activities while training for Christian service. The two young people are typical of the thousands of students who have gone to the uttermost parts of the world to proclaim the gospel.



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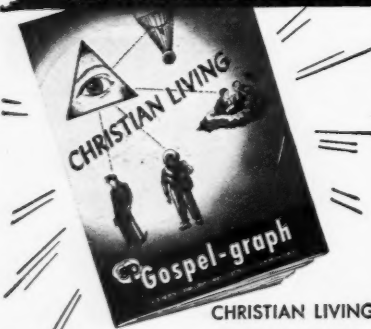
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MRS. WILLARD ALDRICH

A Child's Prayer

AND now," said Daddy, closing the Bible storybook, "Annette will lead us in our evening prayer. Fold your hands—up on the table, and that means you, too, Joe. And, Timmie, put that celery down. Sit up straight, Virginia. All right, Net."

In the strange quiet, Annette drew a deep breath, held it a minute and then began:

"Dear Lord . . .

Thank Thee for us.

Thank Thee for our food.

Thank Thee for our home.

Thank Thee for our cow.

An' all the missionaries . . .

Bless 'em, Lord!

Amen."

The heads were raised, eyes and mouths opened—and with the suddenness of a clap of thunder the usual noise began again. No one thought her prayer a bit strange. To children, it was well put and appropriate.

Mommie and Daddy smiled at each other across the surging confusion as chairs and benches slid back and the children raced for their play, hoping to make the most of the few minutes before the seven o'clock bedtime.

It was a perfectly natural prayer for a five-year-old and one acceptable to the Father, who understands His little ones. But for an adult—would it be fitting?

And yet so many of our prayers are just like that:

"For me,

For mine,

And mine,

And mine.

Then someone else's need."

In the Bible we read, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Putting His interests and the needs of others first will never mean that we shall suffer lack—rather, we shall have a widened vision and an enlarged heart.

"Lord, teach us to pray!"

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Our Moody Readers

Old Time Blessings

Mr. Robert Constable's article (MOODY MONTHLY for November) should remind us to give thanks to God for America and to think of the poor, unfortunate ones in foreign countries.

Vance Havner's article (November) reminded me of the times I experienced as a child and how I was saved at one of those "good old meetings." You see, I am eighty-nine years young now, but I can very clearly recall the blessed times we used to have. Everybody used to be happy! I was brought up in a Methodist church in Iowa, and I think from Dr. Havner's article it is the same church he was brought up in.

OAK PARK, ILL. MRS. MINNIE MINTRUP

Misses Youth Supplement

I'd like to ask why the "Youth Supplement" has been discontinued, and especially "The Chorus of the Month." I found this section to be invaluable, and the choruses helpful to the group of young people with whom it has been my privilege to work. I'd truly like to see the "Youth Supplement" and the choruses continued each month.

ARP, TEXAS MRS. J. B. GILLESPIE

Christian Covers?

I wish to register a protest concerning your December cover. You have many fine things in your MOODY MONTHLY; it seems to me you should have better covers. No one would realize MOODY MONTHLY is a Christian magazine from the cover (except, possibly, that the lady's fingernails are not red) and it seems as though you have lost a great opportunity to show forth the Lord.

I have been receiving MOODY MONTHLY as a gift since April, and this is the third cover that has been a disappointment to me. I grant you the little writeup on page 221 (under the heading, "This Month's Cover") is good and needful for Christians, but would the cover point anyone to our Lord?

EVERETT, WASH. MRS. O. R. MYRE

May I be just one more to say, please do not stoop to decorating the cover of your MONTHLY (December, 1949) with advertisements for lipstick. Perhaps this problem would be solved forever if only males appear thereon.

BROOKLINE, MASS. MISS E. B. KIDSTON

Due to the technique of color reproduction, a man's lips or a baby's would have appeared equally red. The young woman wore no lipstick.—The Editors.

Missionary Need

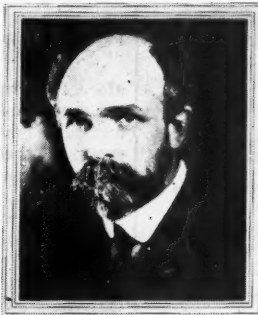
The Lord is blessing in the work here, though we are handicapped by the shortage of workers. The area for which we are responsible is roughly the size of Long Island, so that our most immediate need is for another couple to give their entire time to traveling in the district.

Ours is not an isolated case, for most of our stations have similar needs. We trust that the Lord will call many—especially men—to this field. Though many things are changing here in central Africa,

How You Can Master GOOD ENGLISH

-- In 15 Minutes a Day

THOUSANDS of persons make mistakes in their everyday English—and don't know it. It is surprising how many persons fail in spelling such common words as "business," "judgment," "beneficiary," and "receive"; say "between you and I" instead of "between you and me"; use "who" for "whom"; and mispronounce the simplest words. And it is equally astonishing how few know whether to use one or two "c's" or "m's" or "s's" (as in "recommend" or "disappoint"), or when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, dull, humdrum, largely because they lack confidence in their use of language.



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Mr. Cody's 100% Self-Correcting Device (upon which he holds a patent) does exactly this thing. It is his silent voice behind you, ready to speak whenever you commit an error. It finds your mistakes and concentrates on them. You are not drilled upon anything you already know; and, unlike the old ways of learning English, there are no rules to memorize.

The study of English has been made so simple that much progress can be made in a very short time. No more than fifteen minutes a day is required—and not of study, but of fascinating practice! Those who take advantage of Mr. Cody's method gain something so priceless that it cannot be measured in terms of money. They gain a stamp of breeding that cannot be erased. They gain a facility of speech that marks them as educated persons in whatever society they find themselves. They gain the self-confidence and self-respect which this ability inspires. As for material reward, certainly the importance of good English in the race for success cannot be over-estimated. Surely no one can advance far without it.

What Does Your English Say About You?

Does your English help or hinder you? Every time you talk, every time you write, you show what you are. When you use the wrong word, when you mispronounce a word, when you punctuate incorrectly, when you use trite, commonplace words, you handicap yourself enormously. English, the very tool you should use to improve your business or social position, holds you back. And you don't realize it, for people are too polite to tell you about your mistakes.

But now Sherwin Cody offers you a common-sense method of acquiring a mastery of English in only a few minutes a day. It's so easy for you to stop making the mistakes in English which have been hindering you and learn to present your ideas clearly, forcefully, convincingly, on all occasions—without even thinking about it!

What Cody Did at Gary

For many years Mr. Cody studied the problem of creating instinctive habits of using good English. Sometime ago he was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under the old methods.

Even more recently, in the schools of Colorado Springs, an experiment was conducted under the supervision of F. H. Bair, then Superintendent of Schools in that city. Mr. Bair kept part of the school system under the old method of English instruction and put two elementary schools and one of the Junior High Schools (about seven hundred pupils in all) under the Cody method. Results were astounding! In his report at the end of the experiment, Mr. Bair states, in part, "The general results as shown by the statistical summaries and by the materials that I looked over were astonishing. It will be seen that the experimental schools in every case gained very sharply over the control schools. It would appear that Mr. Cody has come upon an idea and to some extent a procedure almost revolutionary in the teaching of English."

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ca, yet the power of witchcraft remains largely unbroken.

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Expositions Enjoyed

MOODY MONTHLY has been coming to us for the past four years here on the field. We look forward to it every month, as it is a source of rich blessing and spiritual profit. We have followed Dr. Armerding's Expositions on Joshua, and we are now following Dr. Luck's on James. We read both with much heart-searching and spiritual blessing.

MARY MELLINGER

FRENCH MOROCCO, NORTH AFRICA

More Program Helps?

I do a great deal of writing, and plan and give monthly programs to adult groups at the church. I have saved all of my back issues of MOODY MONTHLY and they get as much use as the later ones. However, I would be interested in seeing program plans from time to time for 6:30 meetings of adult groups within the age limit of forty. These could touch upon Christian ethics and other similar subjects. We aren't interested in the Sunday school lesson type of program, for we get that every Sunday morning, and we feel that in this age group a devotional hour before church service is desired more than a training class.

GWEN ROBERTS BOYER

DYER, IND.

Palestine Question

There is one remark in your October issue with which I entirely disagree. In reviewing *What Now for the Jews*, by Conrad Hoffman, Jr., your contributor, N.J.S., states: "... no hint whatever is given of the base and horrible perfidy of the British government in its maladministration of the mandate [of Palestine] and its continuing bitter and selfish attitude."

This statement has no possible relation to the facts, and is one to which the vast majority of Christians in this country would not agree.

LONDON, ENGLAND

W. N. MANN

Help for Busy Leader

In feasting upon the pages of MOODY MONTHLY my one thought is: "Why didn't I know about this before?"

In our church I am class leader and lead the prayer meetings, besides teaching the married couples Sunday school class and leading the young people's society. I know your magazine will be of immeasurable worth in these and other responsibilities.

LIGONIER, PA. MRS. GORDON MCKELVEY

Moody Monthly Among Missionaries

I have enjoyed reading MOODY MONTHLY, loaned to me from time to time by other missionaries. I would like to have it come regularly, for then, after I have read it through, it can be passed on to the English-speaking clerks in this city.

Just last Sunday, without even being asked if he would accept the Lord Jesus as his own personal Saviour, a young Moslem stepped forward in the walled city, and in front of many others who

knew not Christ, said, "Cost what it may, I want Christ as my Saviour now!" It will cost plenty, but there is power in our resurrected Lord to be more than conqueror.

HELEN E. DICKSON

SUDAN INTERIOR MISSION, NIGERIA, B.W.A.

I came across your splendid Christian magazine some time ago. It really contains very good and useful information about the Christian life and faith. We are holding weekly meetings of Bible study with our Mohammedan and Jewish friends who are curious and anxious about this faith and life. Some have already been converted, and others are on the way.

BISMARCK MALICIE

SALHIYAH, BAGDAD, IRAQ

With real delight your letter has been received saying that for 1950 also I am to receive MOODY MONTHLY with its interesting and most profitable articles and other material. . . . It is greatly prized on our station, also by our missionary neighbors and by the editor of our mission organ, *El Testigo*. Extend my thanks—rather, our thanks—to whoever is responsible for making my subscription possible.

MISS J. R. E. BERGENS

UNION EVANGELICA DE LA ARGENTINA
LOBERIA, ARGENTINA

Mrs. Cole and I are enjoying the MOODY MONTHLY which you have been sending to us month by month through the Missionary Subscription Fund. Please thank the donors for us. We have read the MONTHLY for many years now, and it is our good friend. Sometimes we pick out items for our Chinese workers and put them into Chinese for the local church paper.

Here in China we are facing testing times for our work. We believe the Lord has something for us to do, so we are staying by. Please give us a little corner in your heart of prayer.

PUTIEN, FUKIEN, CHINA

W. B. COLE

★ ★ ★

Make Me to See!

EILEEN O'ROURKE

My God, I know Thy beauty shines
In inestimable degree;
But oh, my eyes, so dim and weak,
Thy glory do not see.

I see the sin, I feel the weight
Of earth's great sinful blight;
O cause to fall from off my eyes
The scales that dim my sight!

I would see Thee, O Lord, see Thee
In all Thy spotlessness
Gaze with raptured face upon
Thy undimmed loveliness.

O Rose of Sharon, my blessed Lord,
My soul does long for Thee;
So till that day when eyes behold,
Oh, make my heart to see!

Moody Monthly

A Significant Statement

by
DR. HAROLD JOHN OCKENGA
pastor
PARK STREET CHURCH
BOSTON

MOODY BIBLE INSTITUTE

Founded in 1886 by Dwight L. Moody
820 N. LA SALLE STREET
CHICAGO 10, ILL.
Dept. M-801

"The greatest bulwark against total modernism . . . in this century . . . has been the power- ful influence of Moody Bible Institute."

This statement by Dr. Ockenga was made during the November Christian Education Conference, held in Boston at the Park Street Church, and attended by representatives of some thirty Christian institutes, colleges and camps.

MOODY BIBLE INSTITUTE has been aptly called the "West Point of Christian Service." For more than 63 years the school has kept faith with the founder's ideal, training consecrated young men and women in the English Bible. Dr. Ockenga's statement is particularly significant when you consider—

- *That* Moody has trained more than 50,000 students in its Day and Evening Schools, and thousands more in its world-wide Correspondence School.

- *That* over 2,200 former Institute students are on the foreign field, serving in 89 countries and under 172 mission boards.

- *That* thousands more are serving at home as pastors, college presidents, church musicians, rural missionaries and workers among foreign groups, prison and mission chaplains, and as officials of both independent and denominational mission boards.

- *That* the faculty, largest of any Bible school, is composed of 40 resident teachers, augmented by 14 special instructors.

- *That* Moody was the pattern for nearly all Bible institutes and the originator of the institute plan of Bible teaching and training.

- *Thus* the influence of Moody-trained missionaries, pastors and Christian workers—reaching out to the far corners of the earth and into the fiber and being of nearly every evangelical movement—has, under God, stemmed the tide of modernism from completely engulfing America.

FOUNDER'S WEEK IN CHICAGO

JANUARY 30—FEBRUARY 5, 1950, will see thousands attending the nation-wide observance of the 113th anniversary of the birth of D. L. Moody. They will be ministered to by many of the evangelical leaders of our country. These are searching, expectant days of prophetic significance. Plan to attend.

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Editorials

God Used D. L. Moody

February 5, 1837, was the birth date of Dwight Lyman Moody. For many years Moody Bible Institute has commemorated this date in its Founder's Week Conferences. As another Founder's Week is observed, we take occasion to express our thanksgiving to the Lord for the man used of God to found this work.

While we are not so foolish as to give a man, even so good and great a man as Moody, credit for this enterprise, neither are we so unappreciative as to forget the instrument God used. As our founder would have it, all the glory goes to the Lord. We halt a moment to express our thanksgiving for what has been done and for the memory of a man who was wonderfully used.

My own heart has been stirred once again in reading something about this man of God. While it was not my privilege to know him, I cannot help but sense a oneness with him in faith and a debt—under God—to such leadership. Let me share with you a few things I have read that we may rejoice and be edified in this anniversary month.

The Power of Belief

Those who were close to Mr. Moody almost invariably speak of him as a man of conviction. Henry Drummond observed that probably the foremost reason—for the human side—for the effectiveness of Moody's sermons was "the tremendous conviction with which they [were] uttered." Such force was born of his belief. His was a firm assurance in the truths of the old Book. His faith in the faith showed everywhere.

A. C. Dixon said of him: "He incarnated those words: 'God is able, God is powerful, all powerful.' And God did mighty works through Moody because of his belief. He enabled God—I speak reverently. Omnipotence stood helpless because of unbelief; but God worked through Moody because he believed."

Dr. H. M. Wharton exclaimed of him: "And what faith he had! He believed the Bible from 'back to back' to use his own expression." Even a secular publisher affirmed: "It might have been said of him, as Mirabeau said of Robespierre, 'That is a dangerous man; he believes every word he says.'"

As I read about him again, I could not help but be impressed by what Moody's colleagues had to say about his humility. Chapman could write of him: "With all his greatness he was one of the most modest men that you could possibly find. Other men might have been turned with the flattery of the people, but extreme modesty was a striking characteristic of the evangelist's personality." A. C. Dixon said: "We speak of the modesty and humility of Moody; and the philosophy of his humility, I am impressed, was this: He always stood in the presence of some great undertaking, some wonderful unfinished work of God, and the work before him was so big that he could hardly see Moody; he could simply see the work to be done and the God that could do it . . ." R. A. Torrey wrote: "Mr. Moody loved to keep himself in the background . . . He continually put himself out of sight." And F. B. Meyer wrote: "He seemed the one person who did not know there was a Moody."

A Driving Passion

No word about God's endowment of D. L. Moody could possibly be complete without a reminder of his passion for souls. Those who have read the story of his life will recall many incidents illustrating his zeal—the nights when he got out of bed, dressed and went out to talk to someone about his soul so that the day would not pass without his having spoken to at least one person; the time the man recognized that D. L. Moody had a right to speak to anybody about his soul, the occasion of his pursuing the little girl to win her to Christ. All of these, as well as his preaching to thousands in evangelistic campaigns, tell the same story, the story of a man whose heart God burdened for souls.

Much more could be written concerning the grace and virtue God declared in this man, whom He set as a light in the world in his generation. Largeness of heart, teachableness, lover of the Word of God, "leader of a flying band who went everywhere into the enemy's country," prayer warrior, freedom from the love of money, endowment of power from on high—these are the characteristics and the fitting appellations of this man whom God made.

Prophet with a Mission

But we must specify and emphasize

one more item. It was the saintly F. B. Meyer who wrote of Moody: "A prophet is one who sees God's truth by a distant vision; who speaks as one upon whose eyeballs has burned the light of the Eternal, and, thus speaking, compels the crowd to listen; he is one whose strong, elevated character is a witness to the truth in which he believes and which he declares. These are the three necessary conditions of a prophet. It matters not in what diction he speaks, whether in the rough, unpolished tongue of the people, or in the choice, well-balanced language of the schools. A man who possesses these three qualities is a prophet, and has a mission from God. Such a one was Moody."

These four characteristics—conviction, humility, passion for souls, and character—may be difficult to possess, but they are not difficult to understand. Here is no ethereal and ecstatic realm beyond our ken. Here are down-to-earth, plain, understandable virtues.

Without for one moment affirming that when these characteristics appear we shall have one or more D. L. Moodys, we can say that we shall have more power than we have now. It is still true that "it remains to be seen what God will do with a man who gives himself up wholly to Him." May this brief reminder of what God has done stimulate us to meet God in such a way now.

William Eubank

Religious Emphasis In the Secular Press

One of the noteworthy trends of the times is the growing emphasis on religion in secular publications. Features on the life and teachings of Christ have appeared in various newspapers throughout the country during the past eighteen months, while secular magazines have seemed to show more than their usual interest in articles dealing with religious experience.

Within the past few weeks here in Chicago, leading city newspapers have given front-page space to churches, missions, revival meetings and the Word of God. One newspaper has used large posters on its delivery trucks to announce "The Life of Our Lord" by Charles Dickens as a special feature.

Unfortunately, however, the religious material popularized by the secular press is not always sound in doctrine. For example, in the first chapter of "The Life of Our Lord" the Christ Child is spoken of as one "who will grow up to be so good that God will love Him as His own Son."

Such a statement, of course, is in direct contradiction to the teaching of God's Word. The opening verses of the Gospel of John speak clearly of the deity of Christ, His existence in the beginning and His incarnation. Many other passages of Scripture also contradict the inference that Christ became the Son of God following His earthly birth.

The unusual religious emphasis of the

secular press in these days will no doubt cause many unsaved to think about spiritual things. This is good as far as it goes. The mingling of truth and error, however, digs numerous pitfalls for all but the careful reader. It therefore behooves the Christian to read such material with care and spiritual discernment, constantly viewing it in the light of the teaching of the Word of God.

H.L.

50th Anniversary Gift For Moody Monthly Readers

In every way possible MOODY MONTHLY is endeavoring to make its fiftieth anniversary year an outstanding one for its many friends. This we hope to do not only through the anniversary issues with their special features, but also by means of an unusual gift for our readers.

The gift is a beautiful fiftieth anniversary book containing choice messages, articles and poems carefully selected from the more than five thousand features printed in MOODY MONTHLY during the last half century. This anthology will be made available to readers without charge in return for their renewal and one new subscription at the regular rate.

Packed between the covers of this 155-page book are articles and features through which God has spoken to unknown numbers of His people. Many, like "The Renewed Commission" by C. I. Scofield, "The Heavenly Vision" by Emily S. Strong, James M. Gray's "The Obligation of Love" and Bishop Handley C. G. Moule's "Can God Win in the Valleys?" are articles which you will want to read again and again. No less worthwhile are the messages by R. A. Torrey, John R. Mott, William Evans, Will H. Houghton and a score of other great men of God whose writings also appear in this collection.

As is fitting for such an anthology, the book has been handsomely bound in stiff maroon covers decorated with a beautiful, full-color reproduction of the stained-glass window, "The Sower"—the window

*A reproduction of Millet's famous painting, the window was installed in the original Institute building at the order of D. L. Moody. Later it was moved to its present place behind the reception desk in the lobby of Crowell Hall.

which so well typifies not only the continuing ministry of MOODY MONTHLY, but also the work of the various other branches of Moody Bible Institute.*

Those who have shared in the preparation of this anthology—selecting and editing the various features, settling on details of its makeup and reading proof—have been thrilled by the treasures from the past brought to light in its pages. Now, as it is about to be released, we are confident that it will be of encouragement, instruction and inspiration in this anniversary year which it highlights and for many years to come.

The Night Is Far Spent

For the world at large, the fact that the nation of Israel intends to strengthen its hold on Jerusalem by making it the seat of its national government is not earth-shaking news. But for Christians in this day of rapidly moving events, this decision is of more than surface importance. It should cause us to consider afresh God's eternal plan; for Jerusalem is destined for great things.

The Scriptures repeatedly make mention of Jerusalem and its place in world events—past, present and future. It is a city set aside by God: "For the Lord hath chosen Zion; he hath desired it for his habitation" (Ps. 132:13). This is the city which David, under God, established as the national capital of the chosen people. There Solomon built the great temple wherein the cloud of God's glory was found, and there He dwelt among His people.

But there came a day when God's presence sorrowfully left Jerusalem because of the turning away of His people, and the times of the Gentiles began. Zion was destroyed by Nebuchadnezzar, rebuilt with great difficulty and hardship after seventy years' captivity, and finally, after the rejection and crucifixion of her Messiah, destroyed again by the Romans in A.D. 70.

The city which was rebuilt was indeed an unhappy one, battleground of Christians and Moslems during the Crusades, a prize of battle during World War I, and more recently the scene of rioting,

bloodshed and terror as Jews and Arabs have fought for its streets foot by foot. The words of Jeremiah in the book of Lamentations have indeed been fitting: "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks."

The events of the past three thousand years have confirmed the Bible's statements concerning the Jews and their ancient capital in a most striking way. Israel and the city of Jerusalem have been shown to be different from any other nation and city. Gentile nations when they come under God's judgment are brought to destruction. But not so Israel. After thousands of years of wandering among the nations, the Jew is still a Jew. God has chastised His people, but He will never destroy them, for they are His and their city is His city.

Events may change rapidly within even the next few weeks, but at this writing the Israeli government holds the part of Jerusalem known as the new city while the old city still remains in Arab hands. Thus ancient Zion is still trodden underfoot of the Gentiles (Luke 21:24), but the Jews have a foothold which it is their announced intention to keep.

Here is not the fulfillment of prophecy itself, but the shaping of events which may well lead to the fulfillment of prophecy. Meanwhile other prophecies are being fulfilled before our eyes. Though no man knoweth the day or the hour, the age in which we live is fast drawing to a close.

The words of the apostle Paul in I Thessalonians 5 are for us: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and be sober."

Last Words From Dr. Maier

Word has come—very suddenly it will doubtless seem to many—that God in His infinite love and wisdom has called Dr. Walter A. Maier to his heavenly home.

For nearly fifteen years, Dr. Maier's voice has been heard each Sunday on the Lutheran Hour, teaching, warning, pleading as a faithful ambassador for Christ. Often it seemed his lips could scarce shape their words fast enough to reach the hearers for whom he was so plainly burdened.

Few men have had the privilege of speaking to so many. At the time of his homegoing, his messages were heard by some twenty million persons in the United States, Canada and forty-nine territories and foreign countries.

As word of his passing comes to us, printed copies of sermons he preached last fall lie on our desk. In a sense the titles of these sermons are like last words of faithful testimony from the one who wrote and gave them. They are: "God's Peace Plan" (reminding us of the great peace plan which Walter Maier preached), "Christ Will Surely Come Again" and "God Is Good. Thank Him!"

Coming Next Month (Easter Number)

Faith's Firm Foundation—The empty tomb is mighty proof, not only of the resurrection of Jesus, but of justification, regeneration and eternal life. A faith-strengthening article by Vernon Grounds.

Two Years to Work?—Basing his thinking on the conclusions of an internationally known authority on world affairs, Dr. William Culbertson interprets the realities we face today and their meaning to us as Christians.

Outlook for Evangelicals in Latin America—Kenneth R. Strachan was born "south of the border"; is thoroughly familiar with the temper and conditions of Latin America. His article will give you a better understanding of the opportunities before evangelical missions in that area.

1950 Founder's Week Report—Photographs and word pictures of this year's Founder's Week Conference at Moody Bible Institute in Chicago.

are you a **FRIEND** to sinners?

By **WALDEN HOWARD**

Illustrated by John Whorral

Too often we criticize, condemn or turn them away, but Jesus loved them and they thronged about Him

JESUS was the friend of sinners. Sinners flocked to Him, but they run from us today. Why? Perhaps our greatest failure, as His servants, is that we have little touch with the great multitudes of unsaved men and women all around us. A great gulf stands fixed between us. As one prominent Christian leader recently expressed it, "We have no sinner contacts."

That could never have been said of our Lord. There was no wall separating Him from sinners. The wall stood between Him and the hypocritically religious, typified by the Pharisees. Sinners were His friends, everywhere and always, and they were drawn to Him with a strange attraction. To be sure, many came out of curiosity, but they stayed because of two great characteristics.

Jesus drew men to Himself because He spoke with authority and with compassion. To see these great attributes in the actual context of His ministry, turn to the Gospel of Mark. Mark, concerned with presenting Jesus as the Servant of God, passes over much preliminary material that the other writers preserve for us, plunging almost immediately into a consideration of the work He came to do. And before you read his first two chapters, you discover the secret of Jesus' great attraction for sinners.

FIRST OF ALL, notice His authority. Mark records four incidents that occurred before Jesus began to speak: the coming of His forerunner, John the Baptist; His baptism; His temptation; and the calling of His first disciples. And what incidents could be better calculated to point us to the authority of Christ than these?

What man is this? Why, He is the One who merits a forerunner, the One whom John says is "mightier than I." He is the One upon whom God put His seal of approval when He spoke from

heaven, "Thou art my beloved Son, in whom I am well pleased." He is the One who triumphantly withstood Satan's fiercest temptations for forty days in the wilderness. And He is the One who has only to say, "Come after me" to four fishermen, and without hesitation they leave their nets and follow Him.

What is the purpose of these incidents? To establish the authority of the One who is about to speak.

And now we hear Him speak. He is in the synagogue at Capernaum. He stands up to teach, and immediately the crowd is struck by the fact that He does not speak as other men—"as the scribes"—but He speaks with authority. This is seen not only in His teaching, but also in His working, for He commands a demon to come out of a man, and once again the crowd marvels at His authority.

No wonder we read in these chapters such things as, "Immediately his fame spread abroad throughout all the region"; "All the city was gathered together at the door"; "They said, All men seek for thee"; "There was no room to receive them"; and "All the multitude resorted unto him."

These things are what we would expect concerning the One who came from God. But such is seldom true of Christian workers today.

Is it possible for us to speak with such authority that we too will draw men to Christ? The apostles certainly understood it to be possible. Peter urged that "if any man speak, let him speak as the oracles of God" (I Pet. 4:11); and Paul spoke of his bringing the gospel to Thessalonica with "much assurance; as ye know what manner of men we were among you" (I Thess. 1:5). How then may we command such power?

There are at least three requisites. The first, obviously, is that we must have come into a genuine experience of salvation ourselves. A hundred voices on every hand, over the radio, in printed literature, on street corners, presume to speak upon the great eternal matters of

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Formerly a member of the editorial staff of *Moody Monthly*, Mr. Howard is now chief of publications of the Young Life Campaign. He is also in charge of Young Life work in Texas.

February, 1950



Moody the man

By D. W. Cram

A warm and personal word portrait by the author of "Moody at the Fair"

still challenged by his life today.

For them especially, I think at least one more article needs to be written presenting the Moody I knew—not as an evangelist or a leader, but as a man.

I first met Mr. Moody in 1887. I was visiting my mother and sister at Ashuelot, Mass., about six miles over the hill from Mr. Moody's home in East Northfield.

One morning after learning that Mr. Moody was at home preparing for another conference, I climbed the high hill and headed for the Moody residence.

Mrs. Moody answered when I rang the bell. She was very cordial. On my inquiring for Mr. Moody she told me that he was in and invited me inside.

Opening the door to the library where he was, she announced me as "someone to see you."

"Tell him to come in," I heard Mr. Moody say.

I introduced myself as recently from Kansas.

"What are you doing for the Lord in Kansas?" he asked bluntly.

"Nothing much," I replied. It was an honest confession.

"What do you want to do?" was his next question.

"I want to be a gospel singer," I said.

We talked for a while about schools and music. Then Dr. Towner came in. After greetings Mr. Moody said, "This young man wants to be a gospel singer. Take him into the parlor and test his voice."

After I had sung for Dr. Towner, I had a few more words with Mr. Moody; then my first meeting with him ended.

AT THE TIME of this initial conversation, Moody was a great man, widely known and beloved on two continents. But he was a man who was well acquainted with hardship and handicaps.

In his younger days, his schooling had been limited to that furnished by the town of East Northfield. Sometimes the school was open only a few months of the year because of lack of funds. In this school he had learned to read and write—but little more.

Later he had gone to Greenfield with his older brother. There he had managed to get a little more education before concluding his schooling at thirteen.

Perhaps because of the very difficulties which he had encountered, Mr. Moody always appreciated the value of books and study. Years after leaving Greenfield, he wrote home to his brother, asking him to send the old arithmetic. He

explained that though he was busy, he had a little free time that he could use for study.

IT WAS a great day in the life of young Dwight Moody when he went to work for his uncle, Samuel Holton, in his shoe store in Boston. This store was the place where he was saved and where his Christian life began.

Before employing his nephew, Mr. Holton imposed two conditions. First, he had to promise to go to Sunday school every Sunday. Second, he had to agree to keep regular hours and not to go anywhere he would not want to meet his mother.

There is no question but what God led the young shoe clerk to the right church. He led him to the right Sunday school and to the right Sunday school teacher.

The Sunday school teacher was Edward Kimball. He greeted the lad very kindly. I remember hearing Mr. Moody tell his experience in the class the first Sunday.

The lesson was in the Gospel of John, studied directly from the Bible, since there were no lesson leaflets in those days.

Moody was handed a Bible and immediately began to search in the Old Testament. Someone helped him out and handed the Bible back to him. Mr. Moody afterward recalled, "I was so afraid that I would lose that place that I sat all the rest of the time in the class with that Bible shut on my finger."

Mr. Kimball was not willing merely to teach the young men in his class on Sunday; he had a burden to win them for Christ. One day he went to the Holton shoe store especially to see young Moody and talk with him about his soul.

When he entered the store, the young man was nowhere in sight. On inquiring for him, he was told that Moody was in the rear of the building. Going to the back room, he found the young clerk wrapping shoes.

There in the back of the shoe store he laid before the young man the claims of Christ. He told him how to take Christ as his personal Saviour. Just what passed between those two—Mr. Kimball and the young shoe clerk—we do not know. However, we do know that there he met the Saviour. Describing the first hours after his conversion, Mr. Moody said:

"The world seemed a new creation. The air was sweet and full of song. The sun lovingly kissed my cheek. The breeze caressed me. Everything seemed to be full of love. Oh, the Spirit of God had

Early one morning during Mr. Moody's great World's Fair Campaign in 1893, he saw the shoes of a guest from abroad standing outside the guest's door, where he left them on retiring, expecting to find them polished the next morning, as was the custom in his own country. Mr. Moody took the shoes to the student door-man asking that he clean them. The student replied: "I don't know as I want to black shoes." Mr. Moody took the shoes to the basement and shined them himself. Here he is pictured carrying them back so that the guest on arising would find them cared for as expected.

ONE of the great privileges of my life was that of knowing D. L. Moody, of living under the same roof with him for a time, and of laboring with him and under his direction.

As one who knew and loved Mr. Moody, I am impressed by the number of those of the present generation who have a keen interest in the great evangelist. In spite of the fact that he lived more than half a century ago, large numbers are

A retired Presbyterian pastor and missionary now living in Seattle, Wash., Mr. Cram was a student at Moody Bible Institute in Chicago during Mr. Moody's lifetime.

shed abroad His love in my heart and made all things new to me."

AFTER HIS CONVERSION, Moody began to tell others what God had done for him, and he began to study his Bible. He was like the blind man described in the ninth chapter of John, who declared, "One thing I know, that whereas I was blind, now I see."

By the time young Moody reached Chicago in 1856, he had grown in grace and was alert for opportunities of definite Christian service. Soon he was renting pews in the Plymouth Church and filling them with young men.

Meanwhile he became increasingly active in the YMCA. He became president of the organization and was eventually called to be its general secretary.

Serving in that capacity at the time of the Chicago fire, Mr. Moody was the one who first decided that Chicago could not get along without the testimony of the YMCA. Thus before the ashes of the organization's Farwell Hall were cold, he had begun the subscription paper for a new building.

Mr. Moody was always like that: quick to make decisions, persistent in following them through.

An acquaintance who came upon him during the Chicago fire, while flames still shot from Farwell Hall, found him hatless and coatless with a bundle of handbills under his arm. Beckoning to the acquaintance, a young theological student, Mr. Moody said, "Take these handbills and distribute them in this great company. Help me out."

The student looked at the circulars. "Our beautiful house is burned up," they said. "The noonday meetings will be held as usual in the Clark Street Methodist Episcopal Church."

Even in the confusion of the fire, Mr. Moody had managed to get these circulars printed, and was prepared to drive home men's need for Christ in the hour of city-wide disaster.

Another story of typical Moody decision is told of the evangelist's last meeting in Liverpool, England. Someone suggested that coffee houses could be made to take the places of saloons in that city. Seeing a few friends on the platform, he then and there proposed to them and to the audience that a stock company be formed to operate such coffee houses. Before the meeting was over, this was done and the plans later carried out in the city.

IN FOUNDING and directing his schools in Chicago and in Northfield, in carrying on his huge evangelistic campaigns in this country and abroad, and in his many other varied ministries, Mr. Moody was repeatedly confronted with perplexing problems. He never hesitated long. Decisions were forthcoming quickly—often bold and daring, but almost always sound because they were made prayerfully and backed with hard work and perseverance.

There was one thing Mr. Moody always acknowledged—that was that he made mistakes.

I heard him say many times from the



Mr. Moody speaking from the steps of the old Chicago Court House. The listeners are a street crowd and some prisoners, who are seen behind the bars. The singers are behind Mr. Moody.

platform, "I'm not perfect. I make mistakes, but they are mistakes of the head and not of the heart. I would rather go forward and make an occasional mistake than to sit down and do nothing for fear I might make a mistake."

After the outbreak of the Civil War, Mr. Moody was among the first to see the need for a non-combatant organization to bring comfort and spiritual help to soldiers, including the wounded on the battlefields. This led him to assist in forming an Army and Navy Committee of the YMCA, which was later affiliated with the Northwestern Branch of the Christian Commission.

Maintaining an active leadership in the resulting organization, Moody worked among soldiers in army camps and hospitals, as well as with the dying on

battlefields. According to reports, as many as five hundred people served under his direction at one time in the Christian Commission.

MR. MOODY was the one man I have met during my life who could not be spoiled by praise. Personal praise rolled off him like water off a duck's back.

Why? I think everyone who knew him intimately would agree that he could not be spoiled because of his genuine and deep-seated humility. Whether or not he was aware of his own humbleness I cannot say. Certainly others were.

Dr. Torrey used to say, "He is the humblest man I have ever known in my life."

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How Every Christian Can Defend His Faith

A Fiftieth Anniversary Feature in Three Parts

Part II, The Revelation of God

By EDWARD JOHN CARNELL



Many attacks are leveled against the Bible as the Word of God—
but there are just as many effective answers

EVEN after an unbeliever's prejudices against the *existence* of God have been cleared away, he may be expected to offer as much or more opposition to the fact of God's *revelation*—the truth that God has made Himself known to man through the Scriptures. And there is a very logical reason why this is so.

The hatred of the natural man is strongest against revelation because God's Word is *light*. It removes self-righteousness and complacency by making a moral demand upon the man who seeks to come to God. When a man's works are evil, he will refuse to come to the light, lest such deeds be reproved. Therefore, the strategy of the natural man is to keep God at a distance from his life. So long as God's will is vague and unclear, the unbeliever feels relatively free to continue in his own self-righteousness.

The need of the unsaved man, then, is

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to find himself confronted with the truth that God has revealed Himself to man and has placed him under obligation to heed the Scriptures. The Christian thus should be prepared to defend the fact of revelation, to present the Bible as the very Word of God, and finally to hold it up as a mirror which so clearly reflects the sinfulness of the unbeliever's heart that he cannot but see his need and cry out to God for saving mercy.

The Need for Revelation

There is a very compelling reason why man needs a special revelation from God. We have already noted that only under a sovereign and all-powerful God can a person have happiness. A wholly godless universe would leave man as hopeless and futureless as an animal. And a universe with a finite God would be little better, since a God with limited power would be unable to cope with evil and death. Only a sovereign being can have sufficient power to prepare an eternal home for man and direct him to it.

In answering the question posed by

the gospel song, "If heaven's not my home, then, Lord, what shall I do?" one must reply that there is absolutely nothing he can do if provision has not been made on his behalf. Either God Almighty prepares heaven as an act of sovereign grace, or the elements of earth will prepare the dust of the field. There is no satisfying alternative. The final choice lies between the provision of a sovereign lawgiver and a hopeless grave. Although happiness and contentment depend upon the assurance of an eternal home, man cannot possess this happiness unless God graciously reveals the reality of heaven and the basis on which it may be entered. Thus we see the need for revelation, and the *reasonableness* of expecting God to reveal Himself to man.

Answering the Radical Skeptic

If ever a person tells you point-blank that God has not revealed Himself, you can answer him with the same kind of argument as the one previously outlined for meeting the assertions of the atheist. When a man says there is no revelation from God, he implies that either he has

personally examined every possible time and means in the universe through which God could have revealed Himself—in which case he would have to be equal to God; or that God has made it known to him that there is no such thing as revelation—which in itself would be revelation. Either horn of the conclusion impales the critic.

The Christian ought to take courage from the fact that no compelling argument can ever be raised against the possibility of revelation. The revelation of God is just as possible as God's existence. This is important, for we could not hope to show that God has revealed Himself, if revelation were not first conceded to be a possibility.

The Opposite Extreme

Before citing evidence that God has revealed Himself, it may be well to note another and more subtle kind of attempt to discredit revelation. The radical skeptic believes that the most effective way of putting out the flame of revelation is to quench it abruptly by asserting flatly that God has not revealed Himself. The more subtle opponent of revelation, however, believes in scattering the flame by asserting that God does reveal Himself—but to many people. He argues that every man who gives himself enthusiastically to the quest for truth is inspired—the poet in his ecstasy, the scientist seeking a cure for disease, the hermit in prayer, and many others. This approach is designed to destroy the Bible's witness by making Scripture but a small part of man's insight into the nature and will of God.

The argument may seem imposing, but in reality the answer to it is simple. The critic who claims everyone has revelation is like the visitor who momentarily won favor with her hostess by saying that she found her home "absolutely wonderful." When, however, the hostess overheard the same person telling other guests in turn that their homes also were "absolutely wonderful," her feeling of gratification turned to disgust. She realized, as the one who claims revelation for everybody apparently does not, that if everything is "absolutely wonderful," then nothing is, for then the term has lost its meaning. Likewise, if all is revelation, there is no revelation. The critic who claims that revelation is everywhere proves too much.

Pseudo-Scientific Criticism

With the advent of the scientific method, the old wine of self-sufficiency and self-righteousness has been poured into new bottles, and is expressed by many so-called scientists in an unscientific declaration of independence from God. When measuring and predicting the universe, such men contend that they must base their conclusions only on data gleaned within the experiment itself. In the belief that one is scientific only when he discovers answers for himself, they assert that man can know only what he is able to discover by weighing, observing, measuring and computing in his own laboratories.

If you are trying to defend revelation before someone who believes we can know only what has been proved through scientific experiment, point out that the scientific method itself depends upon revelation.

In order to predict the universe, the scientist must be assured—on grounds other than scientific experiments—that the universe is going to hold steady long enough for him to formulate his conclusions and predict the future. Unless he is persuaded that what was true yesterday is true for today and will be true for tomorrow, his experiments are useless. Only by revelation, however, can he really know that the seasons will continue in their order and the universe will remain stable.

If—as doubtless will be the case—the one you are trying to help replies that past regularity is a valid basis for his belief, ask what evidence he has to show that what has been true of the universe in the past will necessarily be true of the future. How can he know that the sun is not rising for the last time this morning? Arguing from past regularity to future necessity is not good reasoning. The young man who assured his friend that he would play tennis the next day because he had always been healthy in the past so reasoned, but the next day he was dead.

The science-minded individual who rejects revelation is only kicking away a supporting ladder. Science can stand only if the universe remains steady. But only revelation can assure us that the universe will.

The Argument of Conflicting Claims

Christian workers frequently encounter critics who point out that revelation is claimed by many groups for various writings and pronouncements. They list the papal pronouncements of the Roman Catholic Church, the *Book of Mormon*, the writings of Mary Baker Eddy, the sayings of Confucius, the *Shastras*, the *Vedas* and others. Then they assert that those who believe these various so-called sacred utterances are no less persuaded that God has spoken through them than is the Christian that the Bible is the Word of God.

What they are saying is that since a host of books claim to be from God, none of them is. This, of course, does not follow. Suppose there is a large number of people in a court, all claiming to be heirs to an estate to which there is only one possible heir. The fact that there are many claimants does not mean that the genuine heir is not among them. The real heir can be discovered only by examining each one separately. Likewise, the fact that many claims to revelation have been advanced does not in the least invalidate the possibility that the Bible alone is the one true revelation from God. Careful study must be made of each claim.

If the Christian is charged with believing the Bible before he has examined the alternatives, he can point out that there are learned evangelicals who have examined the so-called holy books of other beliefs. A list of them and their publications can easily be obtained by writing to evangelical schools. If only one book is in question, however, the Christian may profitably take time to master it for himself.

The Christian in turn should ask the objector whether he himself has ever studied any of the books claiming to be revelations. Ninety-nine times out of one hundred he will admit he has not. When this has been conceded, point out that the objector is hardly in a position to "hurl the cynic's ban." The Christian at least has read the Bible.

The Kernel-Husk Hypothesis

Liberal Christianity is responsible for one of the most subtle arguments against revelation. It readily admits that the Bible is God's sole revelation, but declares that the Bible only contains God's Word. Those holding this view argue that the Scriptures include more than the actual message from God and that the human writers have said many things in His name which are not true.

Inasmuch as we are assured that the

[Continued on page 429]

Love-Kindled Faith

By C. NORMAN BARTLETT

That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.—Galatians 2:20 A.S.V.

THE love of Christ for us ought to keep alive in our hearts an unwavering faith in Him. What the Saviour has wrought in our behalf through His death on the cross is an infallible guarantee of what He will do for us throughout time and eternity. If we truly believe that He gave His life for us, we cannot question that whatever experiences may fall to our lot, He has only our highest good at heart. Let us then build lives of faith in Him upon the framework of His death, living for Him who died for us, surrendering our will to Him who sacrificed His life for us.

To the degree that His love for us kindles loving devotion to Him, our faith in Jesus will grow stronger and stronger and deeper and deeper. The more we deny ourselves for Him, the more we enable Him to do for us. Thereby we dig irrigation canals through which the waters of grace may flow to make our lives fruitful and beautiful. The more we thus make it possible for the Master to bless us, the higher will grow our trust upon the trellis of ever-multiplying proofs of His love.



Jonah is running away. He is trying to escape God and duty and Nineveh.

Ships to Tarshish

By GEORGE L. KRESS

The oldest — and busiest — boats in all the world are the ships which sail away from duty

PROBABLY the most exciting moment in Jonah's life was when the whale swallowed him. But perhaps the most significant moment in his experience was when he crossed the gangplank at Joppa and boarded the ship headed for Tarshish. But let's begin at the beginning.

Jonah is running away. He is trying to escape God and duty and Nineveh.

"If I can only get to Joppa," he says to himself as he scurries through the enveloping night. "Perhaps I'll find a ship that will carry me far away from this unwelcome assignment."

He arrives at Joppa just at dawn. Through the empty streets he hastens toward the wharves. And sure enough, there is a boat casting her moorings, ready to put to sea.

A newcomer to the pages of MOODY MONTHLY, Mr. Kress is pastor of the First Presbyterian Church (U.S.A.), Belle Vernon, Pa. Before entering the ministry, he was employed in the newspaper editorial and advertising departments of a large corporation.

"Where are you going?" Jonah calls to the men on deck.

"Tarshish," comes the blunt reply.

Tarshish, two thousand miles away. How perfect a refuge for this fugitive from God.

"Have you room for a passenger?" cries Jonah. "I'll pay well."

There is a hurried conference of the men on deck. A man, probably the captain, approaches the rail.

"Twenty pieces of silver," he demands in a tone which puts bargaining out of the question.

"Done," exclaims Jonah; "I'm coming aboard." And he hurries across the gangplank.

Deep in the hold, resting on a bag of straw, Jonah shakes hands with himself as the gentle swaying of the ship soothes his weary body. What a perfect dovetailing of circumstances! What good

timing—Joppa and the wharf and the boat, all ready and waiting for him to step aboard. Ah, how wonderfully things have worked out this night for Jonah!

THINGS always seem to work out perfectly for the person seeking to escape duty. There at the wharf, ready to loose moorings and sail away, is a ship to Tarshish. One never has to wait for the boat. It waits for you. At a moment's notice it is ready to sail, leaving unpleasant tasks behind.

Even in Jesus' day, men were quick to scuttle up the gangplank and take a ship to Tarshish.

"Follow me and help with the work," said Jesus to one.

"I've bought a piece of ground and must see to it," said the man. And he waved good-bye to Jesus and duty from the deck of a ship bound for Tarshish.

The man who had married a wife and

★ Illustrated by Stanley Fleming ★

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the one who needed to bury his father quickly stepped aboard ships for Tarshish.

Amazing, isn't it? The ship is always there, ready to sail.

Ask a man or a woman to do something in the church. With incredible swiftness excuses come tumbling from their lips.

SHIPS HAVE NAMES. And these ships of ours, Tarshish-bound, are no exception.

The name of one is *Another Time*. Oh, yes, I'll do the thing, whatever it may be; but not just now. Another time.

The book the minister was reading that cold, dismal day in his study was most engrossing—rich, satisfying food for the mind. So he rather resented the knock that came from a caller.

At the door he discovered one of the villagers, anxious and eager.

"Oh, pastor—I think now is the time to speak to Sheldon. I was talking with him last night and for the first time I heard him mention God. Something seems at work within him. If you could see him now, when the sparks are ready to catch . . ."

Sheldon was the village problem. He was a cold, hard man, stubbornly rebuffing every effort the minister had made to set allght a spiritual fire.

"Yes, yes, I'll go," said the pastor. And he shut the door against the cold as the glad messenger hurried away.

Within, the warm fire burned cheerily. The book lay open at a provocative chapter. The rain had turned to sleet and tapped at the panes with ghostly fingers.

The ship to Tarshish was casting off, heading out to sea. Painted on its bow was the name *Another Time*. "Tomorrow," said the pastor. "It will do as well." So he hastened up the gangplank of his ship to Tarshish, the book tucked comfortably under his arm.

That night in the storm, Sheldon's little fishing launch capsized. It was almost a week before Sheldon's body was found, his clothing entangled in one of the oyster bed markers. Here was tragedy—the bitter, bitter tragedy of a soul lost forever because the ship to Tarshish was ready and waiting.

A SECOND SHIP is named *Another Person*.

It was a familiar sight. The Sunday school superintendent was going from class to class hunting a substitute teacher.

"It's Charlie's class of boys," he whispered in the ear of the man with iron-gray hair and eye-glasses. "Charlie's sick and can't be here. Will you take them?"

The iron-gray man squirmed in his seat. "Oh, not today, Sam. I'm not as well prepared as I might be. See if you can't get somebody else."

That seemed to be more or less the story all over the Sunday school that morning. Doggedly, the superintendent kept trying. But ships were weighing anchor for Tarshish—ships with the name *Another Person* on their bows.

After while the boys in Charlie's class became restless. Finally their heads

went down in a huddle and then, as a group, they eased out the door.

Folk say there was another group of boys standing in front of the drug store on the corner. They say Charlie's boys stopped for a word or two. They say there was a bottle. We know there was a car and a wreck. And we know, more poignantly than we've ever known anything, that in the wreck one of Charlie's boys died.

Yes, because, being conveniently untied that day at the wharf was the ship to Tarshish named *Another Person*.

★ ★ ★

The Work of Pain

ROBERT H. GIBBS

That pain which has its roots in sin,
That saps all strength held in reserve,
That goads the rebel man within—
How can it His great purpose serve?

The pain that twists my tortured frame,
And runs like fire through every nerve,
That leaves both mind and body lame—
Must somehow His great purpose serve.

Now in my pain I oft forget
The grief that wrung the heart of One
Until His blood came with His sweat,
As to the cross God sent His Son!

Not one lone twitch escapes His eye,
Nor one low cry, His list'ning ear;
His loving heart detects each sigh,
As to His loved one He draws near.

"O child of Mine," He softly says,
"Rest thou on Me thine aching part,
And let the pain of all thy days
Instruct—enrich thy falling heart.

"Can you but learn the work of pain,
My strength in all thy weakness see,
Then thou shalt know this once again—
My grace sufficient is for thee!"

O Lord, forgive Thou my complaint
Of aching bone and weary pace,
And teach me now that sweet restraint—
Let me in pain Thy purpose trace.

★ ★ ★

AT LEAST ONE MORE ship plies the Joppa-Tarshish route, its name *Another Thing*.

Above all other men in the community, the minister desired to win Russell. Russell was one of the community's outstanding men; successful in business, active in all the worthwhile enterprises of the town. But each time the minister talked to Russell about church, Russell got on his ship to Tarshish and sailed away. His ship was *Another Thing*.

"Sunday mornings it's golf for me, preacher," he said. "Shut up in an office all week—you know how it is. Sunday's my only day to be out. As a matter of fact—"

Then Russell launched into the story, heard so often, about a man being able

to worship God in the outdoors, under the blue sky, walking on green grass, hitting a little white ball. Each time the minister tried to talk with him about his soul, it was the same—Russell would board the Joppa-Tarshish liner *Another Thing*, and leave for distant shores.

The minister was greeting people at the door after the morning service, one fine June day, when the word was brought to him: Russell had teed off for the country club's fourth hole. There had been a sudden seizure—heart, probably—and he was gone before they could get a doctor.

There would be one less name on the passenger list of the ship *Another Thing*. But not for long. That particular boat does a brisk business.

Ships for Tarshish: *Another Time*, *Another Person*, *Another Thing*, always at the wharf, always just ready to sail, always with room for another passenger.

NOT LONG AGO I sat in a select company of fine men and women, each of whom could trace his ancestry to an impressively distant past.

"My forefathers came over on the *Mayflower*," said one woman proudly.

The respectful silence that followed was broken by a little woman in the corner.

"My forefathers," said she, "did not return on the *Mayflower*."

No one seemed to grasp her meaning. Nor did I until months later. In a book of American history I came upon a picture entitled, "The Return of the *Mayflower*." It showed a ship well out to sea and a little group watching from near the shoreline. One man is on his knees, praying. The others stand resolute, yet in the bearing of each there is that which tells of the deep yearning within.

The distant ship is returning to England and ease and plenty. Some who came over on her are probably on board now going back. The rigors and sacrifices of the wilderness were too much for them. But these on the shore are the ancestors of the little old woman in the corner of the fashionable drawing room. They would not return. The ship would have taken them, but the resolution of their spirits was greater than the desire of their minds, and they stayed to carve this homeland of ours from the forests.

A thrilling company marches through Hebrews 11: Abel, Enoch, Noah, Abraham, Sarah—the heroes and heroines of faith. Near the end of the chapter is a phrase we sometimes overlook. The narrative states that all these faithful men and women did what they did—faced dangers, endured persecution, withstood even torture—"not accepting deliverance."

To me those three words suggest that waiting invitingly for each one of these people was a ship for Tarshish, ready to cast off and sail out of difficulty and out of danger. But in the courage of faith each of them spurned the waiting ship and faced God's call to heroic conquest.

Nineveh waits. It is your call to duty, and mine. It is perhaps an unpleasant duty, or, possibly, dangerous.

The ship to Tarshish waits. It represents escape from duty.

Which way will you go?

How to Have a Good Prayer Meeting

By D. L. MOODY



Readers of THE INSTITUTE TIE in 1900, the year after D. L. Moody's death, still saw occasional pieces from the pen of the great evangelist. Most of them were short; all of them were to the point and full of the fervor that characterized this faithful servant of God. "How to Have a Good Prayer Meeting" was published in November, 1900. The short piece (page 433) on the use of anecdotes appeared three months later, in February, 1901.

THE all-important thing to assure a good prayer meeting is the presence of the Spirit of God, without whom no spiritual blessing can come. But there are certain things on the human side that help or hinder success.

First of all, the physical conditions. I don't believe the angel Gabriel could infuse life into a meeting that is held in a dull, close room. Let there be plenty of fresh air. Make the room bright and cheerful, and there will be little chance of people falling asleep.

Begin and end the meeting on time. Announcement should be made on Sunday, and a cordial invitation given to everybody to attend. If the prayer meeting is held in contempt, it is useless to expect a blessing there. I know some churches where they look forward to it more, if anything, than to the Sabbath services.

It is a good plan to allow about a quarter of an hour at the beginning for singing, another quarter for the leader to read Scripture and introduce the subject of the evening, another quarter for prayer and testimony, and the remainder of the hour for special prayer. But avoid falling into ruts of any kind. If some leading minister can attend, let him occupy the whole time; and introduce variety in other ways.

Don't neglect the music. Have an active, earnest leader of the singing, who is able to read the pulse of the meeting.

A Good Leader

The success of the meeting depends largely on the leader. If he is full of life and of the Spirit, the audience will catch his enthusiasm; but a cold, listless manner throws a wet blanket over the proceedings.

He should be there ten minutes before the meeting begins, to see that everything is in good order, and he should come prepared to lead. If a subject has been announced, it is his duty to study it so that he can introduce it intelligently. If he is not limited to any special subject, let him introduce one that appeals to

the hearts of the people, and that they can speak upon without special preparation. When I was in charge of a work in Chicago, I used to say, "I am going to take up the Good Shepherd (or some such topic) tonight," and then got friends to quote texts or make remarks on that subject. Let the leader set an example by being short and to the point in his opening remarks.

Like everything else, the plan of announcing a topic beforehand can be abused. The objection is raised that in many meetings persons get together, have one or two prayers, and discuss a topic. There is no need to pervert the meeting in this way. Let there be full liberty to all to tell their joys and sorrows, and give their testimony along any line.

A Good Following

The success of the meeting must also

HOW MOODY DID IT

According to one of the revival workers in Newcastle, England, at the time of Mr. Moody's first great success in that country, nothing was more remarkable than the change brought about in the staid, poorly attended prayer meetings. The worker wrote:

"Enter solemn minister and solemn people, scattered, six, eight, ten, over a great area. A long, slow hymn. Long portion of the Word. Two elders pray two long prayers, in which they go from Jerusalem and round about unto Illyricum, and a great deal farther.

"Now we have crammed meetings. All sit close together. The singing is lively—new songs, new tunes. A few words from the minister give the keynote. Prayers are short. A few texts from the Word of God are frequently interspersed. There are brief exhortations.

"All this comes from our brethren from America. Why have we not found out how to conduct a prayer meeting before? We in this country have been bound hand and foot by traditions."

depend largely on the audience. The leader is not a Goliath to go forth alone. Of all church services, the prayer meeting is the one specially intended for church members to take part in, and the subject should be such as to draw them out. The leader should try to bring in fresh voices, even if he has to hunt them up beforehand.

The members should come to the meeting in the spirit of prayer. It ought to be on their hearts from week to week, so that they are thinking about it and praying about it. If a spirit of unity prevails, such as we read of in the case of those early Christians who "all continued with one accord in prayer and supplication," blessing will surely follow.

I have no sympathy with the excuse that people have not time to attend. Of course there are certain ones whose circumstances or duties keep them away; but with many the excuse is due to sheer carelessness or indifference. Daniel was a busy man. He was set over the princes of a hundred and twenty provinces. Yet he found time to retire to his chamber three times a day, to pray and give thanks before his God.

When the meeting is thrown open, friends should be brief and pointed in their remarks. We are not heard for our much speaking. Bible prayers are nearly all short. Christ's prayers in public were short. When He was alone with God, it was a different thing, and He could spend whole nights in communion.

Be Definite

Don't be vague. It is a sure sign that the prayer is heartless and formal. Don't pray about everything that can possibly be touched on. Leave something for those who follow to pray about. Don't fall into ruts. Dr. Talmage says that if we are progressing in our Christian life, old prayers will be as inappropriate for us as the hats and shoes and clothes of ten years ago.

How often our prayers go all around the world, without real, definite asking for anything! And often, when we do ask, we don't expect anything. Many people would be surprised if God would answer their prayers.

As it is the members' prayer meeting, special prayer should be offered on behalf of the church in all its varied activities, the pastor and all in authority. Other subjects for special prayer are the sick and sorrowing, the unconverted, and the services of the coming Sabbath.

Before the meeting is closed, give an opportunity for the unconverted (if there be any present) to make a confession or rise for prayer. At Chicago Avenue Church they have conversions right along at the prayer meeting. Some testimony, some personal experience of God's grace and blessing, will often convince a man where sermon and argument fail.

The greatest need of the church today is more of the presence and power of the Spirit of God. Oh, that Christians were roused to greater earnestness and importunity in prayer! I believe that the greatest revival the Church has ever seen would result. God help us, each one, to be faithful in doing our share.

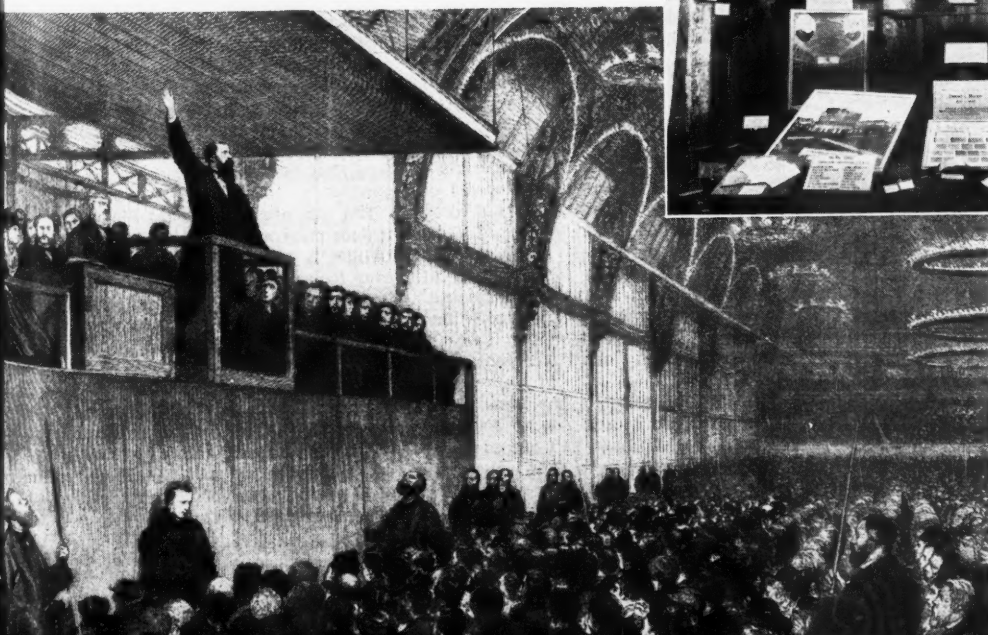
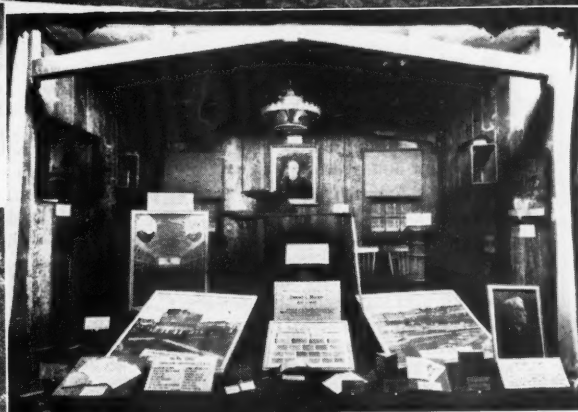
Mrs. Moody and her children in 1862. Standing: Edwin, Cornelia, Samuel, Dwight L., Lizzie, Luther H., Warren L. Seated: Isaiah, Betsey Holton Moody, George F.

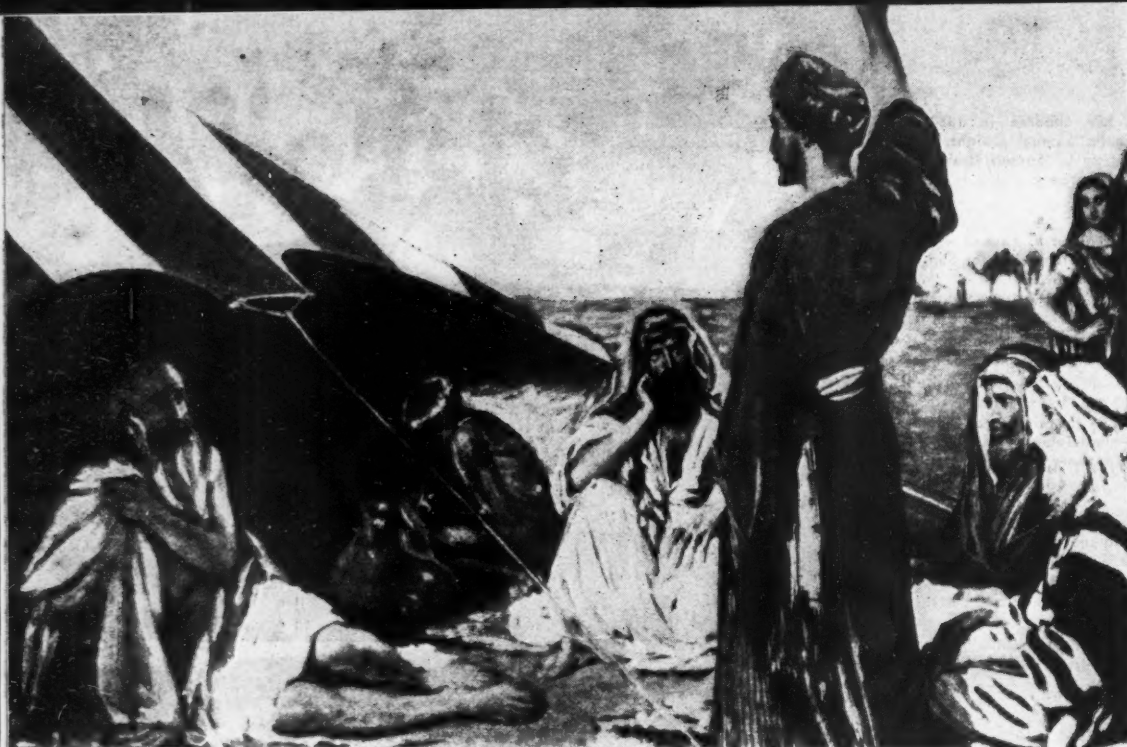
Dwight L. Moody and John V. Farwell with children from the streets gathered in for Sunday school on Chicago's north side.

Mr. Moody's room in the main building of the Institute as it was when he was living.

D. L. Moody display in the window of John Wanamaker store, Philadelphia, during the centenary celebration January 3-8, 1937.

Mr. Moody preaching in Agricultural Hall, Islington, London, England, the largest hall ever occupied by the evangelist.





Job in deep affliction, clung to the mercy and justice of God.



Studies in Job

Part I

By WILLIAM R. NEWELL

*An eminent Bible teacher's notes
on a favorite Old Testament book*

AFTER the history of man, of God's saints, and of His elect, chosen nation Israel, recorded in Genesis to Esther, and before we are given the Psalms, the all-saints' book, we have the Book of Job.

Who was Job? Verse 1 tells us: "That man was perfect and upright, and one that feared God, and turned away from evil."

Satan was silenced by Job's submission! What an opening lesson this, for our patience in trial (James 5:11)!

But why this long Book of Job? Ah, do we not know? Read Job 1:20-23. In verse 22 we find that "Job sinned not, nor charged God foolishly." In 2:10, with all his property and family gone (except his critical wife), and then the

worst physical smiting short of death that Satan could bring upon him—in that also, Satan was defeated! For we read: "In all this Job sinned not, nor charged God foolishly" (Job 1:22). Ah, friends, there remained—what?

What Job was must be shown to Job himself; and as far as they would see, to his three friends—and to you, and me!

Job saved? Certainly! "None like him in the earth . . . one that feareth God, and turneth away from evil" (1:8).

That there was need for such a book as Job, telling of the profound trials of the best saint on earth, and of his divinely ordered deliverance, all will recognize. For chastening is one of God's great means of grace! God's constant way with His saints is expressed in: "Whom the Lord loveth he chasteneth," for it brings forth the "peaceable fruit . . . of righteousness" (Heb. 12:5-11). (Mark the word "chasten" eight times there!)

No date or author of the Book of Job is revealed. If Moses' law or Jehovah's promises to Abraham had preceded Job, we feel Job would have known them and referred to them. There is no reference to Israel, God's nation; nor to Moses, or

the law; nor even to Abraham, in the Book of Job. Many excellent Bible teachers agree in claiming Job to be the oldest book in the Bible. But no author of this remarkable, divinely inspired Hebrew poem is revealed.

And it is a poem! The very highest praise is given by all commentators to the beauty of this book's expression! The one sufficient answer is, that it is *God's inspired Word!*

Now in Job we come upon a marvelous man! There was none like him in the earth! God challenged Satan!

Job had not been to Sinal. He had not seen that wondrous law Jehovah gave by Moses. He did not trace his divine blessing as "a son of Abraham." Job was what an Israelite would have despised, a man in the land of Uz—connected with Edom, not Israel.

God would have us know that "the law made nothing perfect." In fact, the law was given that "the trespass might abound" (Rom. 5:20).

So Job, the best man on earth, is to be regarded as to his heart toward his God. God, of course, always looked at Christ as man's only righteousness before Him (Jer. 33:16—and all the prophets).

But our attitude toward God—though it does not count at all for righteousness (which is ever of grace)—is what God ever looks at after we are saved. And in Job, it was the best of any man on earth!

Of course, when Job had the vision of God, he *abhorred himself*.

God's word about Job: "perfect and upright . . . feared God, and turned away from evil" (1:1). In trial he "sinned not, nor charged God foolishly" (1:22). In bodily affliction he said, "Shall we receive good at the hand of God, and shall we not receive evil?" (2:10).

"Studies from Job" presents one of the choice chapters from William R. Newell's *Old Testament Studies*, soon to be published by Moody Press, Chicago.

The notes on Job, as well as the studies on the remainder of the Old Testament, were first issued fifty years ago and distributed by Mr. Newell in connection with his weekly circuit of Bible classes in Chicago, St. Louis, Detroit and Toronto. After being published in book form in Toronto, *Old Testament Studies* had one reprinting before becoming out of print a quarter of a century ago. The new edition has been revised and slightly enlarged by the author, who, at eighty-one, makes his home in Deland, Fla.

*American Standard Version throughout.

He was the best man on earth, shown in absolute, utter affliction.
And Job's surrender silenced Satan!

Now, the thrice-uttered testimony of God Himself (1:1, 8; 2:3) must be constantly before the mind of the reader of the Book of Job. The three "friends" were certain that Job's sin was the cause of Job's affliction. But you and I must constantly keep in mind God's name for Job: "My servant Job."

Also remember that "the accuser of the brethren," whose business it is to "accuse them before our God day and night," had nothing of which to "accuse" Job!

Jehovah twice challenged Satan: "Hast thou considered my servant Job? for there is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil" (1:8; 2:3). Jehovah added to this second word, "And he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

Consider, keep considering, these words of Jehovah, as you read this sublime poem. Remember God's words concerning the speeches of the three "friends": "Ye have not spoken of me the thing that is right, as my servant Job hath" (42:8).

So many writers on Job must be classed with Eliphaz, Bildad, and Zophar, or at least with Elihu, rather than with God's servant Job, who said to Jehovah:

"Behold, I am of small account; what shall I answer thee?

I lay my hand upon my mouth" (40:3, 4).

Three faithful "friends" come! All blame Job!

Eliphaz preaches:

"Remember, I pray thee, whoever perished, being innocent? [Regarding Job as guilty, of course.]

Or where were the upright cut off? According as I have seen, they that plow iniquity, And sow trouble, reap the same" (4:7, 8).

Bildad says:

"Doth God pervert justice? Or doth the Almighty pervert righteousness? [Regarding Job as unrighteous, of course.]

If thy children have sinned against him,

And he hath delivered them into the hand of their transgression;

If thou wouldst seek diligently unto God,

And make thy supplication to the Almighty;

If thou wert pure and upright: Surely now he would awake for thee" (8:3-6).

Then Zophar speaks:

"Should a man full of talk be justified? . . .

But O that God would speak . . . [God does speak of you, Zophar, in chapter 42.]

Know therefore that God exacteth of these less than thine iniquity deserveth" (11:2-6).

So all three know not that "whom the Lord loveth he chasteneth."

No wonder Job answered:

"No doubt but ye are the people, And wisdom shall die with you . . . In the thought of him that is at ease there is contempt for misfortune . . .

But ye are forgers of lies; Ye are all physicians of no value.

O that ye would altogether hold your peace!

And it would be your wisdom" (12:2, 5; 13:4, 5).

Of God Job said:

"Behold, he will slay me; I have no hope:

Nevertheless I will maintain [Heb. argue] my ways before him . . .

I would set my cause in order before him" (13:15; 23:4).

And to God Job speaks:

"How many are mine iniquities and sins?

Make me to know my transgression and my sin.

Wherefore hidest thou thy face, And holdest me for thine enemy? . . .

O that thou wouldst hide me in Sheol,

That thou wouldst keep me secret, until thy wrath is past,

That thou wouldst appoint me a set time, and remember me! . . .

But now thou numberest my steps: Dost thou not watch over my sin?

My transgression is sealed up in a bag,

And thou fastest up mine iniquity" (13:23, 24; 14:13, 16, 17).

And ere we quote Eliphaz again, read Jehovah's words to him: "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath" (42:7).

Now hear Eliphaz's words in chapter 15:

"Yea, thou doest away with fear, And hinderest devotion before God

[the very opposite of the truth] . . . Thine own mouth condemneth thee,

and not I . . .

Hast thou heard the secret counsel of God? [Have you, Eliphaz?]

And dost thou limit wisdom to thyself?

What knowest thou, that we know not? . . .

I will show thee, hear thou me; And that which I have seen I will declare" (vv. 4, 6, 8, 9, 17).

Wretched, proud, heartless words, spoken to the man whom God called perfect and upright, who feared God, and turned away from evil!

SEE NOW JOB sitting on the earth, covered with sore boils, property and children gone! No love from "friends." No word of kindness, but accusation only! They have been telling him that he has been sinning, and has brought this affliction on himself. A lie, as we know!

Job names them aright in chapter 16:

"Miserable comforters are ye all . . . I also could speak as ye do . . .

And shake my head at you.

But I would strengthen you with my mouth,

And the solace of my lips would as-

suage your grief . . . Even now, behold, my witness is in heaven, And he that voucheth for me is on high.

My friends scoff at me: But mine eye poureth out tears unto God,

That he would maintain the right of a man with God . . .

Surely there are mockers with me, And mine eye dwelleth upon their provocation" (16:2, 4, 5, 19-21; 17:2).

O beloved, if we would comfort those afflicted we must bring God to them!

Mere thoughts about God, even if correct, do not comfort the troubled. These "friends" did not have God with them!

God, who is love, was not in all their thoughts!

Eliphaz, as stated before, said in his speech to Job:

"According as I have seen, they that plow iniquity,

And sow trouble, reap the same" (4:8).

But the very first verse of the Book of Job makes Eliphaz false! God called Job perfect—as to his personal life; upright—as to others; fearing God; and turning away from evil, as toward Himself!

And hear Eliphaz again in 5:3:

"I have seen the foolish taking root." And he closes his "wonderful" speech number one thus:

"Lo this, we have searched it, so it is" (5:27).

Eliphaz, if you had lost all your property, and your children, and were covered with boils, sitting in the dust, I am afraid I know how you would be taking it, how you would be talking!

Then take Bildad the Shuhite:

"If thy children have sinned against him" (8:4)—they had not, as concerning Job's affliction, as we know. And concerning these children, see Job's continual attitude of godly protection and prayer in 1:5.

Again, hear Bildad:

"If thou wouldst seek diligently unto God,

And make thy supplication to the Almighty—" (8:5).

Bildad actually interrupted Job's crying to God (7:17-21)!

But again Bildad speaks:

"If thou wert pure and upright: Surely now he would awake for thee" (8:6).

Remember God's word at the beginning was that Job was perfect, and upright, feared God, and turned away from evil.

Bildad is the sample "theological student." Hear him:

"Inquire, I pray thee, of the former age,

And apply thyself to that which their fathers have searched out

(For we are but of yesterday, and know nothing,

Because our days upon earth are a shadow);

Shall not they teach thee, and tell thee,

And utter words out of their heart?" (8:8-10).

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A great deal depends on the presentation of the message.

POINTS

for Part-time Preachers

By CRAIG MASSEY

The same principles which the trained speaker uses so effectively will help you as a layman to improve your messages

EVERY week a vast number of Christian laymen share in presenting the Word of God to the public. Some of these men fill pulpits where full-time pastors could not be supported. Others belong to Christian organizations, such as the Gideons, Christian Business Men's Committees, or similar fellowships. Many men speak in rescue missions, Bible classes or are superintendents of Sunday schools.

If you are among those serving as part-time preachers, you may be ministering without ever having had the opportunity to receive specialized training in preparing and presenting sermons. By keeping in mind a few important points, however, you can enlist some of the cardinal principles of all good preaching to help increase the effectiveness of your message.

Everyone who speaks for the Lord should saturate every phase of his work in prayer. Fail in this, and you fail completely; for this is the secret of preaching that counts.

Make the Bible your foundation and source book for every message you preach. We are never told in Scripture to preach from our own so-called wisdom and experience, but to "preach the word." All other material is secondary and should be used only when it leads to clearer understanding of Bible truths. After all, it makes little difference what man has to say on any given subject, but it means everything to hear what the Lord has to say.

Always remind yourself that you are an ambassador for the One who shed His blood for your salvation. This will help to overcome any tendency to speak in a slipshod manner. If at any time you do less than your best, you are dishonoring Christ.

After you have discovered the God-given text for the message, search out the central truth and build around it. This central truth must be kept before the people constantly, for the best of congregations are said to absorb less than

10 per cent of what the speaker says. But you can help them by announcing the theme at the offset and clinging to it throughout the presentation. Show in simple, unmistakable terms how all you say relates to the subject. Some are tempted to wander from Dan to Beersheba, with a few side trips thrown in for good measure. It's hard to follow such mental journeying. Keep your congregation in mind and put your thoughts on a low shelf, intellectually speaking, so all can reach them.

IT IS A GOOD IDEA to outline your sermon. It makes little difference how many points there are, but perhaps the fewer the better, at least within reason. Have each point stem from the subject. Study the text until it breaks up naturally into points or divisions.

Develop the ability to meditate on a given text. Sit quietly and think of each word and how the Lord meant it to be applied to the daily lives of individuals. Draw illustrations from personal observations. Don't attempt to grasp the text, but allow the text to grasp you. Only after exhausting your own thoughts should you go to other books on the subject. And when you do, be cautious lest you allow others to do your thinking. Never be guilty of taking another's work and passing it on as your own. In a sense this is bringing thievery into the pulpit, and how can we expect the Lord to bless a message in which there is dishonesty?

If you wish to use another's thought or outline, give the source. This plan would have saved one man from a trying experience, who years ago preached as his own a sermon he had copied from another. Imagine his embarrassment on discovering later that the sermon's real author was in the audience!

Always have your audience in mind when you prepare a sermon. Some men make the mistake of preaching to children the way they would to adults. Others talk down to children. Either way, the effectiveness of the message is largely lost. Keep this in mind and gear your own message to the interests and capacities of those who will hear it.

You may help the congregation understand your message before you say a word. This can be done by asking God to prepare the hearts of the people to re-

ceive His truth. Most preachers know by experience how hard it is to speak to a cold, indifferent group. More often than not, the coldness eventually affects him, too, and soon he finds his own spirit sinking and the spark of the message gone. Prayer goes a long way toward preventing just such unfruitful meetings.

If you have the privilege of preaching often, you will find constant need for fresh material. Here a notebook plays a vital part. Observe life as you come in contact with it. Jot down the illustrations that abound in nature and in the lives of people. Some speakers have good memories, but a notebook is far better than the best. If a Scripture portion grips you, write it down and then think about it, adding notes as they come to you. Later, with a little effort these can be ordered into a careful outline.

Often it is wise to use an apt illustration of your subject as an introduction. Make this as interesting as possible, for you must gain attention at the outset or you will be doomed to struggle against disinterest during the entire sermon.

The conclusion is also of great importance, for here the preacher makes the appeal he has been leading up to during the entire message. Make it brief and simple, but present it in such a manner that the people will grasp the purpose and point of what you have said. Be certain that a practical application is brought to their attention.

A GREAT DEAL will depend on the presentation of the message. It is entirely possible to prepare faithfully and still fall short in effectiveness because of poor delivery. If you keep the following in mind you will lessen the likelihood of failure.

Check your personal appearance. Glance in a mirror and see that your clothes are arranged properly. Dress neatly, without any attempt to attract the people by appearance. One man had the sad experience of having a large number of people comment after a sermon on the striking pattern of his tie. He felt, and justly so, that the tie had weakened the effectiveness of his message.

Check yourself for peculiar mannerisms. There are many distracting habits which we may possess, but of which we

[Continued on page 444]

A resident of Livingston, N.J., Mr. Massey is engaged in children's work, preaching and writing for Christian publications. His first book is to be published soon.

The Suppression of Self

By ARTHUR HEDLEY

He must increase, but I must decrease.
—John 3:30

THE preaching of John the Baptist was an outstanding success. Men from all parts of Judea flocked to hear him. His stern, uncompromising messages, his warnings of impending judgment and his call to repentance had a profound effect upon his hearers. Many responded to his call and "were baptized of him in Jordan, confessing their sins" (Matt. 3:6). During his ministry, a great number attached themselves to him as his disciples. Such was his success that the Pharisees were afraid, even in later days, to say a word against him, for all regarded him as a prophet (Matt. 21:26).

But with the advent of Christ, a great change took place. Multitudes now gathered to listen to the authoritative teaching and gracious words of Jesus of Nazareth. His amazing power over disease and devils astounded the people, and His fame spread far and wide, bringing ever increasing numbers to see and hear Him. Those who were deeply attached to John were greatly disturbed, for it seemed that he was being eclipsed by Jesus. They complained that now "all men" were attending the ministry of Jesus.

It is a very hard and humiliating experience for a preacher to find those who were once drawn to his ministry, attending the preaching of a newcomer. When F. B. Meyer spoke at the great Christian convention at Northfield, he found his own devotional talks were very sparsely attended, while crowds flocked to the Bible lectures given by G. Campbell Morgan. He felt somewhat pained and jealous, and writing to a friend said: "The only way I can conquer my feeling is to pray for him daily, which I do." Truly it is hard to efface oneself in the midst of a career of extraordinary popularity while the hopes of expanding usefulness are strong in the heart.

What was the effect of diminishing popularity upon John? It revealed in him a beautiful spirit of humility. He pointed out to his disciples that the relation between himself and his Lord was not one of opposition or comparison. Since the wonderful powers possessed by Jesus of Nazareth and His amazing success were given of God, how could he be disturbed in mind because of his own waning popularity?

John reminded his disciples that all along he had consistently represented his mission as one of preparation. "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him" (John 3:28). He humbly acknowledged his *inferior* role. He was not the Bridegroom, but the friend. He was perfectly satisfied with his commission and having accomplished it, his joy was ful-

filled (3:29). He was quite ready now to fade out that Christ might have the pre-eminence. Indeed, his importance and popularity of necessity must give way to increasing acceptance of Jesus as the Messiah (3:30).

It is one thing to see the necessity of such an event, it is another to submit to it willingly. But John was willing because he knew that with all his greatness he was only one among a company of witnesses. He could even rejoice in his own decrease since it resulted from the increase of Jesus.

HOW HARD it always is to suppress self! Self loves the limelight. Its life is found in success, in flattery and the glory of men. When that is missing, the soul is full of misery. Self is not willing to decrease; it is always demanding recognition; it seeks and loves *first* place. The great failure of the Pharisees was that they were unwilling to *decrease*, and there you have the chief reason they hated our Lord. They wanted to have the chief places, to be the centers of attraction, to be recognized for their piety and their social position. Even pagan Pilate knew that envy was behind the intense hate of the Jews (Matt. 27:18).

Self dies hard even in the choicest saint of Christ. The love of self has been compared to an onion. When stripped of one skin, it is to be found sheathed in another, and as often as you strip it, you will find new layers underneath. So with self-love. Beneath each sheath of self-regard and vainglory there is another,

and if we think the soul can be stripped of it in a day, we have still to learn the very elements of spiritual experience. The Christian life is a daily dying unto self and sin, and a daily living unto God and righteousness.

Only as we are ready to cultivate the spirit of humility and are willing to take second place can we experience true joy, freedom, and fruitfulness in our Lord's service. To be nothing, to decrease more and more that Christ may be glorified, is the secret of heaven's best blessing. Self, with all its pride, its desire for pre-eminence, is our great hindrance to fruitfulness, and makes the soul restless and unhappy. Until we have learned to deny self with all its cravings for praise, we can never experience rest of soul.

The happiest and most fruitful Christians are those who are ready to be nothing if only Christ is glorified. His glory is their glory and joy. When self no longer comes between us and Christ, He can do great things in and through us.

One of the most successful evangelists among the Methodists in Britain was Thomas Cook. The success of his evangelistic efforts was amazing. Even when he spoke through an interpreter in other lands, the same results were witnessed.

A group of Methodist ministers were once discussing his success as a preacher. They could not understand it. There was no depth of thought in his sermons, he was no orator, no great personality. Then one said, "I've got the secret. There's nothing between Thomas Cook and God." Self in him had become so subservient

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Winter scene at University of Colorado. Galloway photo.



Mr. Hedley is a Baptist clergyman residing in Bedfordshire, England.

February, 1950

Preparation for Christ's Coming—

Instruction for God's Children

Exposition of James, Conclusion

By G. COLEMAN LUCK

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THE imminence of Christ's return is used in the last chapter of the Epistle of James as a basis for extremely practical teaching. First, James speaks of *preparation to be made by the wicked rich* (5:1-6). Then he turns to the matter of *preparation to be made by God's children* (5:7-20).

The first word of instruction and encouragement given to the child of God concerns *patience in Christian service* (vv. 7-11). "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (vv. 7, 8).

Remember—the Lord is coming soon and He will set all things right! Surely we can afford to be patient now even though oppressed. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4). There may be those who scoff and say, "Where is the promise of his coming?" (II Pet. 3:3-10), but never mind that: Christ is coming again and He will set all things right!

The illustration of the husbandman or farmer is used. He plants the seed about the time of the "early rain" in November or December. Then he waits for the necessary "latter rain" about March or April, which would cause the grain to mature for harvest. Finally, his patience is rewarded with a good crop. So we are to sow the seed now—live for Him, patiently occupy for Christ—and wait with long-suffering for the fruition of it all when He comes again.

In verse 8, James repeats the admonition of verse 7: "Be ye also patient." It is not so hard to be patient when we know our sufferings are just for a time, that a glorious tomorrow lies ahead. Meantime we are to *establish our hearts*, to rest calmly upon God's promises, even though for a time the wicked seem to

prosper and the righteous suffer. Some day, and perhaps very soon, all that will be changed, "for the coming of the Lord draweth nigh." "We are to live in a continued expectancy of the Lord's coming as *always nigh*. Nothing can more 'stablish the heart' amidst troubles than His coming realized as at hand" (Fausset).

Grudging Means Judging

Not only is the true Christian to be patient with regard to trials and oppressions from without, from those who know not our Lord, but he is also to be patient with other believers. "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door" (v. 9).

We who are God's children through faith in Christ are told to "grudge not one against another, brethren." *Grudge* not may be translated *complain not*, or *murmur not*. According to one authority, the expression literally means "groan—a half suppressed murmur of impatience and harsh judgment." Once again the thought is that of a censorious spirit that murmurs and complains of others. Such an attitude is not pleasing to God. Just as our Lord said, "Judge not that ye be not judged," so James says, "Grudge not . . . lest ye be condemned."

★ ★ ★

Jesus Is Coming!

DAVID F. NYGREN

Daylight is fading, night is at hand,
Shadows grow deeper o'er sea and land;
Soon through the darkness, solemn but clear,
Goes forth the message, "Jesus is here!"

Duties are many, moments are few,
Lo, we must hasten, we must be true;
Lengthening shadows tell of the end,
Soon we shall see Him, Jesus our Friend.

Yonder in glory, oh, may there be
Souls we have rescued, souls who are free;
Not empty handed, starless our crown,
Rather, rewarded with the renown!

Jesus is coming, night turns to day,
Sorrows forgotten, tears wiped away;
Caught up to meet Him, oh, can it be?
Caught up to greet Him triumphantly!

When we are critical of others, we set ourselves up in the place of judges, and must then expect more severe judgment of our own works. But why should we seek to judge when, as James says, "Behold, the judge standeth before the door"? This is just another way of saying, as in verse 8, "the coming of the Lord draweth nigh." To stand before the door, means to be very near. When one of our loved ones who has been on a long journey returns and we hear his familiar step on the porch as his hand touches the very door, then we know that in another moment that door will be flung open and we will be together again. James speaks of the Lord's coming as being just that close—He stands "before the door."

As we consider the example of God's servants in the past who have been patient in suffering, we count them *happy* or *blessed*. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (vv. 10, 11).

As a particular illustration, James mentions Job, that great patriarch of old, who, though he little understood what was behind them, patiently endured the sufferings which came to him. Remember the happy end of that patience: "So the Lord blessed the latter end of Job more than his beginning" (Job 42:12). From this it will be seen that the Lord is *full of pity* and will not allow His servant to suffer trials without purpose; also that He is full of *tender mercy* and will amply reward patient endurance in the end.

The Speech of the Expectant

God's children are to prepare for Christ's coming not only by patience in Christian service, but also by *moderation in speech*. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (v. 12).

In this verse the Christian is

Dr. Luck is a Bible teacher at Moody Bible Institute, Chicago.

advised to be moderate in his speech. We are warned against the swearing of rash oaths. The teaching of our Lord on this matter during His earthly ministry is very similar. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:33-37).

Contrary to the conception of some, these verses evidently do not forbid the use of oaths on the part of Christians in connection with testimony at a court of law, for it must be remembered that our Lord did not refuse an oath in such an instance (Matt. 26:63, 64). But the teaching is that we should ever be temperate and absolutely truthful in our speech, our yes always meaning yes, and our no, no, so that oaths will not be necessary: men will know that our simple statements are completely trustworthy and dependable.

Certainly this warning of James condemns also the use of any profanity whatsoever on the part of Christians. Words of this kind are added, as the user thinks, to "strengthen" his statements. Such "strengthening" should not be needed when a child of God speaks.

A Time to Pray

Another preparation on the part of God's children for Christ's coming is prayer at all times (vv. 13-18). First we are to be prayerful in affliction. "Is any among you afflicted?" James asks (v. 13a). If that question could be asked in-

dividually of every person who reads these lines, undoubtedly many would have to answer "yes." Some are afflicted in body, some in spirit. Many have afflictions of the outer man; many others of the inner. Sooner or later all of God's children know what it is to suffer affliction.

What, then, does James advise the afflicted to do? To complain? To grumble? To fret? To worry? Indeed no—he says, "Is any among you afflicted? *let him pray.*" An ironical motto brings out the same idea in a rather striking way: "Why pray when you can worry?" As Matthew Henry points out, "Times of affliction should be praying times. To this end God sends afflictions, that we may be engaged to seek Him early; and that those who at other times have neglected Him may be brought to inquire after Him. The spirit is then most humble, the heart is broken and tender; and prayer is most acceptable to God when it comes from a contrite humble spirit."

Not only should we pray in times of affliction, but also in joy. "Is any merry? let him sing psalms" (v. 13b). If prosperity comes our way, let us not grow vain and self-confident, forgetting the great Giver of all good gifts; but let us sing the praises of our God. Praise is a part of prayer as well as petition.

A special time when we should pray is in sickness. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (vv. 14, 15).

Anoint with Oil?

Many earnest students of the Scriptures have been puzzled over verse 14. In this verse a ceremony is described in

which oil is used in connection with the sick. Nowhere else in the New Testament is similar teaching to be found. So the question is raised, "Should we, in the present day, anoint with oil in such cases?" Some godly Christians answer this question strongly in the affirmative. C. T. Studd, alone in the heart of Africa except for one young co-worker only twenty years of age, seemed at the point of death. In the darkest hour he recalled this promise. He writes: "There was but one 'elder' and he was in his twentieth year; no matter, 'One day is as a thousand years.' But where was the oil? Neither salad, olive or even linseed oil did we possess! What's the matter with lamp oil? What, kerosene? Why not? It is oil, and that is all the Book says, and we cannot afford to be narrow-minded. The 'elder' brought in the lamp oil, dipped his finger, anointed my forehead, and then knelt down and prayed. How God did it I don't know, nor do I care; but this I knew next morning, that whereas I was sick, nigh unto death, now I was healed. We can trust Him too little, but we cannot trust God too much" (C. T. Studd, by Norman P. Grubb, pp. 152-3).

Others feel that anointing with oil was one of the miraculous practices that passed away with the Apostolic Age. It is certainly true that the ceremony has not since that time been generally practiced among Christians, unless indeed the so-called sacrament of "extreme unction" (which is a far cry from the simple words of James) be so considered. If practiced at all today, anointing should be done with the clear realization that the oil in itself does not have miraculous healing powers. It is not said that the oil will heal the person, but rather it is distinctly specified that "the prayer of faith shall

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"... the whited air hides hills and woods, the river, and the heaven, and veils the farmhouse at the garden's end."



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NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

☆

¶ Under the leadership of Mervin Rosell (Rochester, Minn.), Spokane, Wash., recently experienced a great spiritual impact. Known as the United Youth Crusade, the campaign was characterized by an unusual spirit of co-operation on the part of press and radio as well as civic and business groups.

More than two hundred and fifty definite decisions were registered. Additional work was wrought that was not noted during the meetings. One young girl was converted while sitting in a service. She did not respond to the invitation, but came later to tell a thrilling story of a transformed life.

Supporting Dr. Rosell's preaching in the ministry of music were Cliff and Billie Barrows.

¶ Two Youth for Christ rallies in November drew capacity crowds to the Municipal Auditorium in Minneapolis, Minn. Director George Wilson reports great enthusiasm and interest in the movement.

Speaker at the first rally was Stuart Hamblen, radio star, numbered among the converts in the California meetings recently conducted by Billy Graham. Hamblen's report of his conversion moved the hearts of every person present as he told of what Christ had done for him. Others gave stirring reports of the way they too had been led to accept Him.

¶ A second campaign was recently conducted by Charles E. Boren (Detroit, Mich.) in the Lincoln Boulevard Baptist Church, Muscatine, Iowa. Additional blessings were reaped as a result of ground work laid in the previous campaign in 1946.

Fifteen decisions for salvation, eleven by adults, were recorded in the 1949 campaign. Many rededications were also made, in addition to much sowing of the seed in the hearts of the unsaved. Members of the church were faithful in bringing the unsaved to the meetings; therefore many of the services found large numbers listening intently to the gospel.

¶ A contract has been signed with Radio Luxembourg in Europe which will permit Hyman Appelmann (Winona Lake, Ind.) to preach, by transcription, an evangelistic gospel message for one-half hour each Thursday night, from 11:00 to 11:30, beginning in February.

This tremendously powerful 200,000-watt radio station, which can be heard by 82 per cent of Europe's thirty-four million potential listeners, will carry Dr. Appelmann's voice behind the Iron Curtain with a message of hope for his own people. While this gospel program will be presented in English, plans are already underway to contract for another period

of broadcasting over the same station during which Dr. Appelmann will preach in Russian, German, or Yiddish.

Radio Luxembourg's extensive coverage of Great Britain will also enable the British people to hear Dr. Appelmann's broadcasts.

Arrangements to broadcast fifteen-minute gospel programs featuring Dr. Appelmann over station HCJB in Quito, Ecuador, well known as "The Voice of the Andes," are also being made. This station, located 10,000 feet high in the Andes Mountains of Ecuador, provides a world-wide radio voice heard by short wave listening audiences numbering nearly three hundred million.

¶ A week of revival meetings on the John Brown University campus in Siloam Springs, Ark., reached a climax with a dynamic meeting which lasted for five hours. For three hours following the closing message, a steady stream of penitent students, faculty members, and staff pressed to the front of the university's Cathedral Auditorium to testify and make public confession of sin.

The student council of the university initiated the campaign, and though the faculty and staff gave full co-operation, it was primarily a student movement. A student, Phil "Pete" Riggs, youthful evangelist and Youth for Christ speaker, brought evangelistic messages each morning. Walter Olsen, another student, a missionary who spent seven years in India, spoke at the Sunday morning service. Song leaders and special music were provided by the university's music division, and the Cathedral Choir.

Leaders on "The Hill" say that the movement has been a demonstration of the power of God's Spirit in their midst. All are praying that this revival spirit will continue to be felt on the campus and that it will unite with other revival fires to sweep the nation.

¶ Mr. and Mrs. O. W. Stucky (Detroit, Mich.) have again witnessed the power of the Holy Spirit in the meetings they have been conducting in Michigan and Illinois. Fifty-two definitely accepted Christ and many more came to the altar with other spiritual needs.

One man said to his pastor, "This morning I completed what I began twenty years ago when I joined the church—today I was saved!"

A grandmother said, "All my life I have gone to church and have called myself a Christian, but I was never born again until this morning."

At one of the young people's meetings twenty-two persons stated that they did not know what it meant to be saved. Mr. Stucky had the privilege of leading all of them to the Lord.

FUTURE ENGAGEMENTS

Wes Auger: Jan. 29-Feb. 5, Hearts Harbor Tabernacle, Louisville, Ky.; Feb. 11, Youth for Christ, St. Louis, Mo.; Feb. 12-26, Brown Street, Baptist Church, Alton, Ill.; Feb. 18, Youth for Christ, East St. Louis, Ill.; Mar. 5-19, First Baptist Church, Holland, Mich.

Charles E. Boren: Mar. 14-26, Calvary Church, Minot, N.D.; Apr. 11-23, Donald Memorial Baptist Church, Chicago, Ill.

John Carrara: Feb. 28-Mar. 12, Immanuel Baptist Church, Ft. Wayne, Ind.; Mar. 21-Apr. 3, Calvary Independent Baptist Church, Altoona, Pa.

Lester C. Place: Feb. 7-12, Evangelical Covenant

Moody Monthly

Tabernacle, Kewanee, Ill.; Feb. 14-19, Kimball Avenue United Evangelical Church, Chicago, Ill.; Feb. 21-26, Elgin Baptist Church, Rockford, Ill.; Feb. 28-Mar. 5, Calvary Bible Church, Mt. Vernon, Ind.; O. W. Stucky; Feb. 12-26, First Baptist Church, Warsaw, Ind.; Mar. 5-19, First Baptist Church, Arthur, Ill.

Moody Extension Staff

James R. Calhoun: Feb. 5-19, West Cannon Baptist Church, Belmont, Mich.
Elton W. Crowell: Feb. 19-26, First Baptist Church, Bellflower, Calif.; Mar. 5-12, Calvary Bible Church, Benton Harbor, Mich.; Mar. 19-26, Evangelical United Brethren Church, Frewsburg, N.Y.
Michael A. Guido: Feb. 5-12, First Baptist Church, Mishawaka, Ind.; Feb. 4, Elgin Youth for Christ, Elgin, Ill.; Mar. 11, Youth for Christ, Chicago, Ill.; Mar. 12-26, Lorimer Memorial Baptist Church, Chicago, Ill.
Robert J. Kees: Jan. 31-Feb. 5, Glenwood Church, Erie, Pa.; Mar. 15-26, Cherry Grove Evangelical United Brethren Church, Cincinnati, Ohio; Mar. 29-April 9, Livingston Methodist Church, Columbus, Ohio.
Raymond O. Nelson: Jan. 25-Feb. 5, First Baptist Church, Montoursville, Pa.; Feb. 7-19, Grandview Evangelical United Brethren Church, Cuyahoga Falls, Ohio; Feb. 22-Mar. 5, Evangelical United Brethren Church, Steamburg, N.Y.
A. H. Stewart: Feb. 12, Calvary Baptist Church, New York, N.Y.; Feb. 26-Mar. 1, Trinity Baptist Church, Jersey City, N.J.; Feb. 22, Belrose Baptist Church, Belrose, L.I., N.Y.; Feb. 18, Brooklyn Youth Jubilee, Brooklyn, N.Y.

Moody Conferences

Jan. 29-Feb. 19, State Fair Grounds, Sebring, Fla.
Feb. 19-26, Shenandoah Presbyterian Church, Miami, Fla.
Mar. 19-26, Bethel Baptist Church, Detroit, Mich.
Mar. 19-26, Garfield Ave. Baptist Church, Milwaukee, Wis.

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I want to know one thing, the way to heaven: how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end Jesus came from heaven. He hath written it down in a book! Oh, give me that Book! At any price, give me the Book of God! I have it. Here is knowledge enough for me. Let me be *homo unius libri* (a man of one book).

Here then I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read this Book, for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not Thy Word. "If any . . . lack wisdom, let him ask of God, that giveth . . . liberally and upbraideth not." "If any will to do his will, he shall know." I am willing to do; let me know Thy will.

I then search after, and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then, the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.—John Wesley, in *The King's Business*



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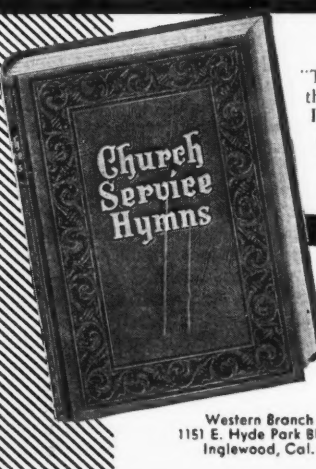
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Evangelizing on the Roof of South America

By Alexander M. Allan



Colombia is a land of great contrasts, from the bleak Andean highlands "on the roof of South America" to the vast plains and jungles that form the eastern half of the country. This scene in the modern port of Cartagena, on the Caribbean Sea, shows the four-century old city gates erected by the Spaniards. Gendreau photo.

BOGOTA, COLOMBIA, from which I set out, is nearly nine thousand feet above sea level, but the Andes ranges north and south of it are still much higher. Though close to the equator, these high lands with their heather, scrub and moss, and their foaming peaty streams, are not unlike the highlands of Scotland in scenery, bleakness and mistiness. The traveler soon realizes that he is on the roof of South America because of the clouds, chilling winds and dripping rains.

I started out on a train, then changed to bus, later to a car with a broken spring and unquenchable thirst, and finished the day on a mule. It was dark when I arrived at Mesama after twelve hours of perpetual motion. There the faithful Juan, preacher, teacher and farmer, gave me a warm welcome. After supper he led me to "the prophet's chamber," a tiny cubicle just wide enough for a bed made of cowhide stretched on a stout wooden frame, and covered with homemade heavy woolen blankets.

I was so tired, so auto-bumped and mule-jolted, that I slept completely oblivious to the jumping fleas until morning, so well does one ill provide an anodyne for another. I awoke with the morning light streaming through the bars of the small door. And what light! One could see an amazing distance through the clear, thin air, across gorges, and on to towering Alpine heights.

After some hot soup, the favorite dish up on the roof, Juan and I repaired to the *era*, or threshing floor, for conversation. These *eras* are dotted all over the steep hills and are simply circles of stones inside which animals tread out the wheat. Wheat and potatoes are the staples of life. Together we planned meetings, every midday and every evening for five days, besides some school inspections.

Silences are intense up here and people are shy. The psychology of the people is more Indian than Spanish. Sometimes the mud huts and many of the faces remind one of pictures of north China.

One day we visited the little school at Largacha. Most of the company climbed sheer over a mountain, going on hands and knees along the edge of a precipice. But I was sent by a longer, safer route on a sprightly mule. When we arrived we found seven children huddled on the mud settee of a windowless room in an adobe hut through which cold draughts blew, and in which one could barely see to read. A lump came into my throat and kindness into my voice, as I thought of the schoolhouses in America; but I went on with the examination. One child had an ancient spelling book bound in cowhide. All the books were elementary and all different. There were no desks, no tables, no chairs, no blackboards, no maps—nothing. A smiling young man of twenty-one, who knew little more than

the children, was doing the best he could to teach them.

Compared with this school, the one Juan teaches in the living room of his own house, also windowless, to keep out the cold winds, is well equipped. It has four hard benches, two small wooden blackboards, and some day they hope to have a map of Colombia on the wall. A timetable, not strictly adhered to, is pinned to the adobe wall. Twenty-five children of both sexes find their way to school over the misty mountain trails, proudly carrying their books.

They sing hymns in Spanish—the Indian languages are dead here—in minor keys and with variations of Juan's invention. These expressive melancholy melodies are exactly suited to such bleak solitudes. Quicker singing would neither be in harmony with nature nor with the Indian heritage of the people, nor with the altitude. "Jesus wants me for a sunbeam" sounds like a solemn dirge, and they like it that way.

On two previous visits, when it had rained hard most of the time, the Catholic neighbors had said, "Even the elements are against him." This time, when sunshine and fog alternated, thus benefiting the sprouting wheat, our friends said, "You have brought with you blessings temporal and spiritual." The poor landowners at Mesama are economically independent. That is, they own the cold corners among the rocks which they call farms, and therefore it is possible for them to choose their religion. Not so over the hills at Chanaga, where a few men own all the land on the feudal system, and the tenants pay their obligation in so many days' free labor every month. Miguel, a much-persecuted friend of those parts, walked for four hours to attend the meetings, and he told us how roughly the land owners treat any tenant who does not attend mass or vote as told. It is, of course, part of the feudal system imported from Spain that land owners and priests work together to dominate politics and education.

The priest of this district of 14,000 people in which Juan's school is located (who could not possibly visit his enormous territory even if he had a mind to), finds time to visit monthly a near-by government rural school and to ask the children, "Where do the Protestants go after death?" "A los infernos" (to hell) is the ready answer which every month resounds in the roof, causing the priest to hold his sides for laughter and inducing him to produce pennies from the capacious pocket of his black gown. Any-

[Continued on page 404]

Recent Events

China. With the flight of the Nationalist officials from Chengtu to Formosa, large scale operations against the overwhelming Communist forces in China have practically ceased. Fighting may continue for a time in some areas, and the recent wave of banditry will not cease at once, yet we may consider that China as a whole is now definitely behind the "bamboo curtain," whatever that may turn out to mean.

The procedure of the various Christian missions in the face of Communist advance differed widely. The large China Inland Mission adopted a policy of remaining at its posts so far as at all possible. In fact, shortly before the fall of Chungking nearly half a hundred new missionaries reached that center by air from Hongkong. Some other missions have withdrawn all or nearly all their personnel, believing that their remaining would bring risk to the Chinese Christians and that the Communists would soon make their work impossible to carry on. Lutherans and others withdrew many missionaries, but left also quite a number. Often the decision was left to the individual missionary to stay or to leave.

Reports from behind the "bamboo curtain" are also widely divergent. Dr. Ralph Mortenson, a secretary of the American Bible Society in charge of the China Bible House, said in Shanghai shortly after its capture, "Broadly viewed, the outlook is hopeful." Some missionaries also have reported little interference with their work. On the other hand, Rev. Arthur S. Olson, director of the China branch of the Lutheran World Federation, advised that "as long as China aligns herself with Russia the way she is doing, I fail to see much hope." And his opinion seemed to be corroborated by an uncensored missionary report from a portion of Red China published in the *Chicago Daily News*. This report tells of "fantastic bureaucracy, crushing taxation, wholesale confiscation of property and suppression of almost all civil rights" during five months of Red rule.

A missionary in Anhwei province, after telling something of conditions in his area, including the growth of new Chinese secret societies opposed to the new regime, concludes that "only a genuine Holy Ghost revival, on a nation-wide scale and of irresistible power, will enable Christianity to maintain its foothold in China. This is the thing for which every friend of China should pray."

Colombia. The November elections in Colombia resolved none of the crisis in that country. The preceding riots, in which the Liberals seem to have been the greatest sufferers, were in a measure put down by the declaration of martial law; but the Liberals claimed that government forces had so rigged the election machinery that it would be useless to go to the polls, so they boycotted the election. An extreme Conservative was elected to the presidency, which means that the Roman Catholic clergy is in the saddle and that Protestants may look forward to difficult times ahead.

Australia. A missionary linguistic in-

February, 1950

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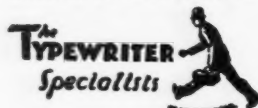
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stitute for Australia similar to the well-known Camp Wycliffe in North America is the plan of a fellowship of undenominational missions in that land "down under." Dr. Kenneth Pike, one of the directors of Camp Wycliffe, has gone to Australia to start the new work. It is from Australia that many areas in the South Pacific are being evangelized and these missionaries can make good use of the improved methods of language reduction and translation. Before returning to this country Pike may also visit part of the field in New Guinea.

The Australian section of the Unevangelized Fields Mission announced that at the end of last September it was prepared to send its first two missionaries into Java.

West Indies. In days when there is so much fragmentation of missionary effort among fundamental believers, it is sometimes refreshing to be able to report a union of missionary forces. On November 17, 1949, the World Christian Crusade became officially affiliated with the Unevangelized Fields Mission. The Crusade had workers in Haiti and the Dominican Republic. This will mean a strengthening of the good work already being carried on in Haiti by the U.F.M. and will add to its sphere of operations a field in the eastern republic of the same island.

India. Another of the ideals of Mahatma Gandhi was brought nearer to realization when the Constituent Assembly decided to include in the constitution of India an article declaring Hindi in the Devanagari (Sanskrit) script to be the official language of the country. One of the serious barriers to unity in the land has always been the great variety of languages spoken by the people. Leaving aside the various dialects and minor language groups, there are eleven main language groups, each representing more than ten million people. In the north these languages belong to what we call the Indo-Aryan group of languages, with a common basis in the ancient Sanskrit, so they have a number of similarities. The Dravidian languages of the south, however, such as Tamil, Telugu, Malayalam and Kanarese, are quite distinct from those of the north. They have adopted a good many Sanskrit terms, but still remain decidedly different.

This does not mean that there will be any change in the spoken languages. In fact, even for official purposes within a province another "recognized" language may be prescribed other than the Hindi. This allowance was made to satisfy the southern provinces. Also, for the next fifteen years English will continue to be used for official purposes until there has been time to instruct and prepare the people for the use of Hindi. English has been used for so long, both in governmental matters and as the medium of instruction in the schools of higher learning, that it will undoubtedly continue to play an important role in Indian affairs for many years to come.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6

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XVII

WORD PICTURES IN PHILIPPIANS

IN Philippians 2:14, "murmurings" is the translation of γογγυσμός (*goggusmos*), "to mutter, to murmur." It was used of the cooing of doves. The word refers, not to loud, outspoken dissatisfaction, but to a murmuring in an undertone. It refers to the act of murmuring against men, not God. It refers to those who confer secretly, and discontentedly complain. Paul was dealing here with the murmuring going on in the Philippian church between the two opposing factions headed up by Euodia and Syntyche. The word "disputings" is διαλογίζομαι (*dialogizomai*). The word carries the ideas of discussion or debate, with the underthought of suspicion or doubt. Such was the atmosphere of the Philippian church.

In 2:15, the words "may be" are more properly "may become." The Philippian saints were not blameless nor harmless when there were such divisions among them. "Blameless" is ἀμεμπτος (*amemptos*), "deserving of no censure, free from fault of defect." "Harmless" is ἀκέρειος (*akeraios*), "unmixed, unadulterated." It was used of wine without water, and of metal without alloy. The word "guileless" is a good rendering. "Without rebuke" is ἀμωμος (*amōmos*), "without blemish, faultless, unblamable." "Crooked" is σκολιός (*skolios*), "perverse, wicked," in the sense of turning away from the truth. "Perverse" is διαστρέφω (*diastrephō*), "distorted, having a twist." "Lights" is φῶστηρ (*phōstēr*), "the stars, heavenly luminaries." The use of this word is most fitting. Paul, in 1:27 and 3:20, refers to the Philippian saints as citizens of heaven. As the stars shine in the dark sky of the κόσμος (*kosmos*, the universe), so should the saints shine in the dark *kosmos* (world) of lost men.

In 2:16 the words "holding forth" are ἐπέχω (*epechō*). The word was used in secular documents of offering wine to a guest. It means "to hold forth so as to offer."

In 2:17, "be offered" is σπένδομαι (*spendomai*). This word was used in the pagan Greek religions of the drink-offering or libation poured out upon the sacrifice itself, the latter being the major part of the offering to the gods, the former, the minor. Paul uses this term of the violent death he will some day die as a martyr, a death in which his blood will be poured out. These words he wrote during his first Roman imprisonment. During his second, knowing that he would soon be sent to the executioner's block for decapitation, he writes to Timothy, using the same word, "I am now ready to be offered," or as one could translate, "My life's blood is already being poured out as a libation" (II Tim. 4:6).

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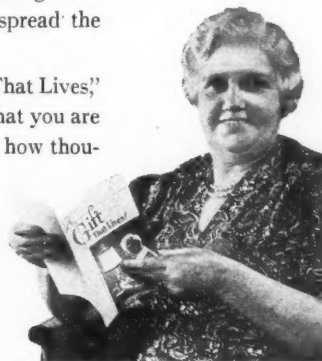


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Moody the Man

[Continued from page 383]

Praise was lavished upon Mr. Moody from every source. Yet it never changed him. Whether he was singing hymns with his neighbors in his home in East Northfield, or standing on a platform filled with royalty in England, he was just the same.

Mr. Moody was also a man who knew the power of the Holy Spirit in his life and ministry. But this was not always so. In an address to workers in the World's Fair Campaign he once told us how he had come to be aware of the importance of the Holy Spirit's work.

"I was in church ten years before I knew anything especially about the Holy Spirit," he said. "When I heard a man in a noonday meeting say that the Holy Spirit was a Person, and not simply an influence, I thought he had gone daft. I was amazed at it.

"But I took my Bible and read all that Christ had to say about the Holy Spirit, and found to my amazement that it was even so."

Mr. Moody's view concerning the Holy Spirit was similar to the one held by Dr. C. I. Scofield: "One baptism, many fillings; a filling for every work God gives us to do."

The crisis with respect to the power of the Holy Spirit in Mr. Moody's preaching came about as the result of the earnest prayer of two women, Mrs. Sarah Cook and a Mrs. Snow.

These two women would come to Mr. Moody's meetings and after the service would say to him, "We are praying for you."

At first Mr. Moody was ruffled. He said to them, "Why don't you pray for the lost instead of praying for me?"

At length the women explained. "We are praying that you may have more power," they said.

"More power!" thought Mr. Moody, "more power! Do I need more power?"

Finally, he went to the women and said, "I wish you would tell me what you mean by more power."

They told him that he needed an endowment of the Holy Spirit.

Mr. Moody replied by asking them to let him pray with them. From this time on, Moody seems to have experienced a growing hunger for spiritual power—a hunger which persisted until, in a wonderful experience which he himself hesitated to describe, he received the filling of the Spirit for which he had prayed.

Mr. Moody said there was a difference after that. "The sermons were the same," he declared, "but they were with power."

THOSE OF US who saw Mr. Moody in action in the World's Fair Campaign and in other places came to realize how absolutely free he was from the love of money.

He raised millions of dollars for God's work. He loved to do this. Huge sums went through his hands every year, but not a nickel stuck to his fingers.

Mr. Moody told a friend of mine that

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Moody Monthly

if he had kept the royalties of the gospel hymns which he and Mr. Sankey published, he would have had more than \$1,250,000. But he didn't. He gave these royalties away, putting them to work in Christian service.

When the hymns were selling the fastest, in the early eighties and the royalties were piling up, both Mr. Moody and Mr. Sankey became concerned for fear this large income might hamper their soul-winning work.

Accordingly, they asked Major Whittle, who lived in Chicago, to arrange for a good lawyer to draw up a trust agreement. Under this agreement, royalties from the gospel hymns would be placed in the hands of a committee and paid out by it for Christian work.

Major Whittle said it took a lot of time and thought for this attorney to draw up these papers. Major Whittle expected to pay a big fee. When all was done, however, and the attorney was asked the amount of the bill, he replied, "Nothing." Then he added, "I couldn't possibly ask a charge from men with such a benevolent purpose."

And so the Trust Fund Committee disbursed more than a million dollars in royalties for Christian work while Mr. Moody was still alive.

IT SEEMED TO US who labored with him that Mr. Moody's zeal for winning lost souls constituted the absolute passion of his life.

His theme was, "God so loved the world that he gave his only begotten Son."

He used to say that in his later years he had never preached a sermon that did not have some reference to the cross of Christ.

"When you bring people to the cross," he would say, "you bring them face to face with their sin and their Saviour. All that they have to do is to look to Christ lifted up and their sins will roll away."

He was wonderful in doing personal work. In his early days he received such joy in Christian service that he promised the Lord he would never let twenty-four hours pass by without speaking to at least one person about his soul.

What he said always seemed to fit the circumstances and the need of the person seeking help. I remember hearing him tell of a well-to-do woman who came to him under deep conviction, while he was overseas. She told him that she could not take Christ as her personal Saviour because she was afraid she would not hold out.

Mr. Moody answered her with an original parable.

"There was a new clock," he said. "It was starting out on its long life run. It looked down the hours of the years it had to run. It sighed and said, 'Oh, I can never do it. I can never hold out.'"

"Then the clock listened and heard the voice of its maker. That voice said, 'Oh yes you can hold out. You only have to go one tick at a time.'" Said Mr. Moody to the woman, "You only have to hold out one moment at a time."

She saw the point. Her fears gone, she

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"It was just after the lesson on 'The Two Ways' on the closing day, that the Lord so wonderfully honored His Word. The oldest girl was the first to offer up a faltering prayer that the Lord would forgive her sins, and make her a Christian. This set the tempo for the prayers that followed. Some could hardly wait for others. Once or twice we thought we were done, when another little voice would pipe up: 'Come into my heart, Lord Jesus, and make me a Christian.' The Superintendent's little daughter whispered to her: 'Mama, can I pray, too?' Her mother nodded, and she prayed, and her little sister followed.

"Of necessity, we tried to keep our eyes on one of the most active boys in the school sitting on the front seat, to see what he was up to next. We saw his dark head bowed, his hands clasped, and heard him pray that the Lord would make him a Christian, too. It was such a joy to realize that twenty children, the entire class, had accepted the Lord as their personal Saviour and, when heads were lifted, we noted many a tear."

To reach the promising youth of abandoned rural communities, A.S.S.U. Missionaries minister to some 180,000 families annually, conducting more than 3,000 Sunday Schools and 1,000 Daily Vacation Bible Schools. The total attendance in all Union Sunday Schools was around 125,000, and the annual harvest is rich—over 10,000 persons profess Christ each year, with over 1,000 churches of various denominations growing in the last 25 years from Union Sunday Schools. Jesus said, "The Kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

(Matt. 13: 45, 46.)



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yielded to Christ one moment at a time. When Mr. Moody got home to Northfield she sent him a beautiful clock in memory of his parable.

If I'm not mistaken, I saw that clock in Mr. Moody's library at Northfield.

I CANNOT CLOSE without reference to one other outstanding characteristic of Mr. Moody—his tolerance.

Many have heard the story of his early work in the Illinois Street Church, Chicago.

It was a new field and even in that early day the area was the location of many poor people.

His meetings were disturbed by a rough group of boys. Mr. Moody tried in every way to check their rowdiness.

Finally, learning that they were associated with a Catholic church, he went to Bishop Duggan, at that time head of the Catholic Church in Chicago, with the request that the bishop tell the boys not to disturb his meetings.

The bishop met Mr. Moody in the hall of his home. In the course of the conversation Mr. Moody said, "I am doing a work down there among those people and nobody else is doing anything for them."

"I admire your zeal very much," the bishop told Mr. Moody. "You ought to come into the Catholic Church and do your work."

"I am a Protestant," Mr. Moody replied. "I couldn't pray with Protestants if I was in the Catholic Church."

"Yes, you could," said the bishop.

"Do you mean you would pray with a Protestant?" Mr. Moody asked.

"Yes, I do," said the bishop.

Both men knelt in the hall of the bishop's house and prayed for each other.

I have cited only a few of the many facts and impressions which will always be part of my memories of Mr. Moody. When I think of him, it is as the man who was converted in a shoe store, who turned away from a business career to use his business ability in the service of his Lord, a man who made decisions, and a man who carried on a great work—often overlooked—in the Christian Commission. I also think of Mr. Moody as a humble man, who praise couldn't spoil, a Spirit-filled man with a passion for the lost, a man of tolerance and understanding.

All these were cardinal qualities of Moody the man, a truly great man who let God work freely in his life, and for whom and through whom God did great things.

Evangelizing on the Roof of South America

[Continued from page 398]

thing can be taught up on the roof.

Juan explained to me that a few marriages among his people had to be delayed because of the unwillingness of the judge to perform the ceremony. Of course it was his duty to perform the civil ceremony for non-Catholics, but after all he had a wife and family to support, and he did not want to lose his job by offending the priest.

The Romish Church has stoutly resisted any attempts to give legal recognition to Protestant marriages, so that only the Catholic and the civil marriage have state recognition. A Protestant marriage may be added as an ecclesiastical appendage to a civil marriage, celebrated separately *after* and not before it. The Church opposes Protestant marriages and civil marriages in every possible manner, claiming that Catholic marriage is the only one which has divine approval or genuine validity. Yet the dignified Protestant ceremony, in the name of the Father, the Son and the Holy Ghost, makes a powerful appeal to our Evangelical people and even to Roman Catholics who witness it.

However simple rural or hamlet life may appear on the surface, in reality it is very complicated in its human relationships, and quite intricate in its economic relationships concerning small sums, crops, land, loans, mortgages, etc. Everyone knows perfectly the smallest details of everyone else's business. Nothing is unimportant.

The big adobe living room in Juan's house was comfortably filled each mid-day with about 70 people, but every night about 120 people packed it to the doors. Juan urged the mothers to leave their babies at home, but his words had little effect. When I considered how far they had walked along narrow mountain trails, I could not muster courage to back him up, although at times my voice was "throaty" with shouting and with the chilly air. They are used to traveling, and the visit of a missionary is so rare that they think nothing of walking long distances to the meetings, even in the rain, shielding the babies with their black shawls . . . If the seats are filled they squat on the floor.

It was a great privilege to expound the "wonderful words of life" to such a hungry-hearted, attentive audience. And how they listened! Men, women and children seemed to drink in every word and ask for more. The singing, if poor in harmony, was rich in volume and full of heartiness.

At midday Saturday, the sun shone while we walked in procession from the school to the cemetery, for a dedication service. The hostility of the priest and his refusal to permit the burial of "heretics" in consecrated ground had forced them to provide their own cemetery. One man, who was thanked publicly, had donated the land. The mud walls, roofed with tiles, had been erected by voluntary labor. Inside the wall, the congregation sang hymns and listened intently to a message on the meaning of death and the reality of the future life which the rolling thunder made all the more impressive. The whole scene was suggestive of a Scottish conventicle. I could imagine myself on the moors of Ayrshire, with the dragoons of Claverhouse scouring the country, in "the killing time."

The closing Sunday night communion service was memorable. The women had strung many garlands of flowers and greenery around the living room walls, and with solemn care nosegays of car-

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Dr. Peltz

It is a joy to share with our Christian friends some of the encouraging messages of gratitude we receive from Europe and Palestine for our food parcels and other forms of relief. Here is a moving letter from a destitute Hebrew Christian family in Germany:

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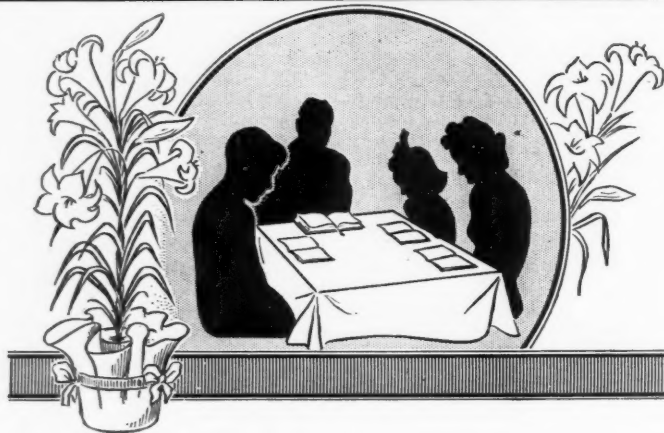
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nations, jasmine and roses were sewn on the lapel of Juan's coat and on mine. It was their idea of magnifying the occasion, and I accepted it. Five proved and carefully examined candidates, four men and one woman, were baptized and admitted as members. Then we gathered around the Lord's table to "remember His death until He come." All those who partook had suffered persecution for their faith.

On the mission field it is necessary and customary that the conditions for church membership are much stricter than they are in the home churches. The infant church has to endure persecution, and each member must face opposition and not betray his Lord when hard pressed. Two of the men considered not yet ready to join, in the judgment of the church committee, were Don Saturnino and Don Emilio. The first, an elderly bachelor, had been denied by Juan the privilege of meeting me with the mule (a privilege he had enjoyed on a former occasion, memorable for rain and mud), because he had been circulating malicious rumors. He came to me in deep repentance and made his peace with the offended parties. Nevertheless he was not allowed to join the church yet, but encouraged to continue on probation. Juan insists that we proceed slowly, since every slip of the church member is noticed and commented on, and every backslider is a stumbling block to those that are without and a blow to the cause of Christ.

Emilio had been a candidate for some years. He was very intelligent, but we never felt quite sure that he had the "root of the matter" in him. Although unmarried, he had lately become a father. We tried to show him that nothing less than marriage could possibly reinstate him into the goodwill of the community. The obstructionist tactics of the local judge in regard to civil marriages, though exasperating, did not excuse him. Repentance, shown by marriage, and clear evidence of a real change of heart, would be necessary before he could even be considered for church membership.

Juan supports himself and his sister, somehow, on his cold, poorly tended farm. The school gives him the equivalent of eight dollars a month in fees, and besides he gets five dollars a month from outside help. He confessed to me that if he doesn't guard against avarice, it eats into his spiritual life.

The Monday morning air was clear and crisp as, with uncovered heads, we stood around the saddled mule for the prayer of farewell. Before leaving, I divided a bottle of cough medicine I had with me between a man home with fever from the eastern plains and a woman with a terrible cough. It was not easy to arrange the division, but finally Juan agreed to lend an empty bottle (a scarce article up here) and quickly made a cork out of a corn-cob. At these altitudes pneumonia takes a high toll.

Some of the faithful accompanied me on foot down the steep hillside, an hour's journey. One man bore the unusual name of Ecce Homo. Another was a father who, along with his daughter of sixteen, had just joined the church. Referring to her, he said to me: "She forgives our igno-

rance and overlooks our faults. We were so ignorant about bringing up our first children, but now she is teaching us how to guide them. For the last two years, that is, ever since she has gone to school and learned to pray, she has been so thoughtful in the home!"

At the bottom of the hill I dismounted and let the little mule pick her way gingerly over the slippery stones in the deep, cold river. I walked across on a plank and we saddled up again on the other side. Then I was alone, except for one man. He had been accorded the honor of trudging alongside the mule he had lent for four hours in order to conduct the preacher safely to the bus station.

I had noticed a big sore on the back of the mule as we were saddling up, which a cargo of wheat had caused. What should a preacher do in such circumstances? If I mounted, I would hurt the mule. If I did not, I would hurt the feelings of my friends badly, for they provide food and transport for the missionary with the same hospitality they have been accustomed to extend to a priest. It was also important that I catch the bus at midday. So I mounted reluctantly and carefully and rode as gently as I could, but I could not help feeling that a pastor riding a beast with a sore back is as inconsistent as the bullfights sometimes organized for the benefit of the Red Cross.

Soon we came to a dozen scraggy sheep scattered along the path. The two shepherd boys had hidden among the scrub. "Timidity," I suggested. "No," said my companion, "they have been told to have nothing whatever to do with 'heretics.'" Many people won't even greet us. "Nearly every day I have a battle with my own wife about religion." "What is the difficulty?" I asked. "Is she afraid of hell for the children, or is she very devoted to the Virgin?" "No," he replied; "it is mainly because the priest has said that no one should have any dealings with us, and she cannot bear that. He made me sign a document, with a fine as a penalty, that I would have nothing to do with heresy; but what I call heresy is murder or something really bad, and so in that sense I signed it." It was good to travel with someone who did not consider it heresy to accompany me, though I doubt if the priest would have accepted his definition.

I dismounted in the sleepy little town of Macea. In the Hotel Metropolitan carnations hung from the ancient Spanish balconies and a woman plied a Singer sewing machine. Lunch was served as soon as the chauffeur arrived, and I was the only guest. I had come down off the "roof of South America" and soon was speeding along the dusty highway to a large town for another series of meetings.



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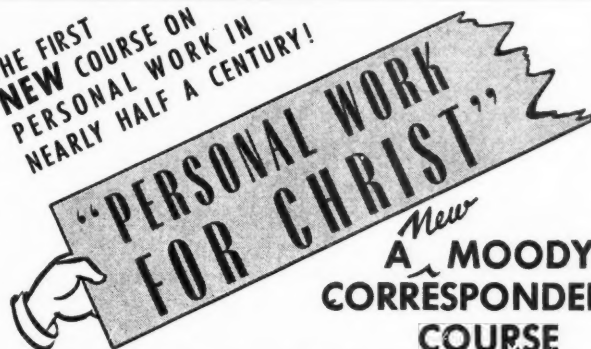
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Hymns for Jukebox Patrons

Christians, weary of the noisy records played by jukeboxes in restaurants and other public places, should visit Salem, Ill. There a group of enterprising hymn lovers has arranged for at least one hymn to be placed in each of thirty-seven different jukeboxes. The religious records will stay if people play them and make them pay their way, according to the leader of the group.

U.N. Orders Jerusalem Internationalized

How to find a way to place Jerusalem under international rule in spite of the vigorous opposition of Jordan and Israel, the two countries in control of the Holy City, is the problem placed by the United Nations before its Trusteeship Council. The action, which was approved by a vote of 38 to 14, also provides for extending international control over such nearby holy places as Bethlehem.

Upon hearing of the decision to internationalize Jerusalem, Israel's Foreign Minister Moshe Sharrett announced that his government would never give up the city. Jordan's foreign minister also objected, saying his government would offer opposition.

Three U.N. groups favored the plan: the Arab countries (except Jordan) which suffered military defeat from Israel; predominantly Catholic countries, which hold that the holy places of Jerusalem should be easily accessible to all nations; and the Russian bloc, which apparently saw the move as a means of winning friends in the Arab states. The United States, Britain, and Sweden were among those opposing the action on the grounds that the United Nations had no way of enforcing it.

Jerusalem was partitioned more than a year ago at the close of the war between the Arab states and Israel. Israeli troops now hold the modern New City while the Arab Legion of King Abdullah of Jordan controls the walled Old City.

Curb Gambling Say British Churches

Representatives of the Church of England and other Protestant churches, along with the Salvation Army, recently asked the British government to restrict all forms of gambling. The request was made to a commission set up to determine whether Britain's gambling laws should be tightened.

The churches recommended that football pools be eliminated, horse and dog races run only for sport, and that gambling on the stock market be eliminated entirely.

A Church of England committee has reported that in a recent year the British public spent about \$2,600,000,000 on gambling.

See Trend Toward Taxing Churches

A growing inclination to tax churches and church-supported institutions has been noted, according to a Religious News Service report in the *Washington Star*. Increasing tax burdens are causing pub-

Organ-ize For Organ Drive

One day's united effort plus a dash of ingenuity recently brought a new electric organ to the chapel of Huntington College, Huntington, Ind.

Wanted as a memorial for the school's alumni killed in World War II, the organ seemed out of reach until someone thought of setting aside an "Organ"-ized Labor Day. On that day every faculty member and student laid aside his books to go out into the community and work. The day's earnings, amounting to \$2,600, were given to buy the desired organ.

lic officials in some areas to eye these institutions as possible sources of revenue.

Signs of present-day trends are the increase in the number of demands made on courts for decisions on tax issues affecting churches, and the number of state rulings limiting the area of tax exemption. Late last year, for example, one state attorney ruled that if a church building is rented to another church organization, the property is no longer exempt from taxes.

Bible Manuscripts Photographed for Scholars

Scholars in this country will soon have access to photographs of ancient manuscripts kept for centuries in the Greek Orthodox Church Library in Jerusalem. One of the most important items is a manuscript of the Book of Job.

Photographic work began late last year with major emphasis on the copying of ancient codices needed for a critical study of the Greek New Testament. Sponsored jointly by the Library of Congress in Washington and the American Schools of Oriental Research, the project was directed by Dr. Kenneth W. Clark of Duke University.

The microfilms and other negatives are to be placed in the Library of Congress so that other libraries and scholars may have access to them. Permission to film the manuscripts was granted by Greek Orthodox Patriarch Timothy of Jerusalem, who is being given copies of the various photographs.

Protestants Give Billion Dollars in 1949

Members of fifty-two Protestant denominations gave \$1,001,574,371 last year for local church expenses and benevolences, according to figures reported by the United Stewardship Council. This is the first time the total has exceeded a billion dollars since the council has been publishing figures.

The amount represents an increase of \$138,603,682, or 13.6 per cent over 1948, according to the council.

Figures reported do not include contributions from about 200 small Protestant groups nor the amounts given to colleges, theological seminaries, church hospitals, and church homes. They also

exclude contributions totaling between \$800,000 and \$1,000,000 made by individuals to city and state councils and to national councils of churches.

"If all these sums were put together we would have the largest contribution ever made to church work," the organization concluded. It added, however, that the increase was "far less than the increase in spending for alcoholic liquors, soft drinks, candy, football games, jewelry, food, and a multitude of other things."

Fire Damages Church of Holy Sepulchre

Fire, which burned for twenty-eight hours, destroyed the main dome and cupola of Jerusalem's famous Church of the Holy Sepulchre, a short time ago. Damage included destruction of the lead covering of the dome, the inner insulation, and wooden beams, but the foundation of stone and reinforced concrete was spared. There was no damage to the interior of the church.

The fire started when a workman's blowtorch ignited the wooden portion of the roof beneath the lead covering. Fire brigades of Jerusalem and Amman, Jordan's capital, and the British royal air force joined civilians in fighting the blaze.

An unofficial estimate placed damages at more than \$800,000.

Ever since an earthquake twenty years ago, the church has been in a state of disrepair; heavy scaffolding in the rotunda prevents its collapse. Supposedly erected on the location of Christ's tomb, the authenticity of the traditional site has frequently been questioned.

Begin Drive For Protestant Unity

As 1949 drew to a close, delegates convening at Greenwich, Conn., completed the organization of a permanent group dedicated to the establishment of a super-Protestant Church. The group, to be known as the Conference on Church Union, announced its intention to "seek organic union—a fellowship and organization of the church which will enable it to act as one body."

Rather than offer a specific blueprint for unity which would probably be rejected by individual denominations—as happened thirty years ago—the new Conference on Church Union will first seek to promote the idea of unity within individual denominations.

In general, two plans of merger have been proposed. One advanced by Dr. Charles C. Morrison, contributing editor of *The Christian Century*, suggests a united church with local, diocese, regional and national organizations. Another, long promoted by Dr. E. Stanley Jones, provides for a federal type of union in which various denominations would retain their separate identities as divisions of a united church.

In addition to denominational delegates, the Conference on Church Union will include consultants from the Federal Council of Churches of Christ in America, the Home Missions Council of North America, the Foreign Missions Confer-

ence of North America, the International Council of Religious Education, the National Protestant Council of Higher Education and the Association for a United Church.

Press reports listed the following denominational groups as participants in the Greenwich convention: the Methodist Church, the Disciples of Christ, the Evangelical and Reformed Church, the Presbyterian Church in the United States of America, the Congregational Christian Churches, northern province of the Moravian Church, and the African Methodist Episcopal Zion Church.

New Group Trains For God's Invasion Army

A new contingent of God's Invasion Army, a young people's group dedicated to witnessing for Christ in this country and Canada, began training at Muskegon, Mich., in mid-January. Members are attending an eight-week course before starting on their mission of spreading the gospel, largely by house to house visitation.

God's Invasion Army was organized in 1948, when about thirty-five young people enlisted as volunteer witnesses for Christ to serve for one year without remuneration.

Members of the first group, recently disbanded after fifteen months, during which they traveled about 30,000 miles, reached approximately 40,000 homes for Christ.

At its last stop in Wilmington, Del., the army prayed with more than fifty people who accepted Christ.

The group is sponsored by the Baptist General Conference of America.

New Device Reveals Manuscript Variations

Biblical scholars may soon have access to a mechanism that will facilitate the finding of textual variations in Bible manuscripts. A professor of English at Johns Hopkins University, interested in finding mistakes in important documents in his field, recently invented the device for his own use.

The instrument is made so that when two similar manuscripts are compared, differences in the two texts are shown in violent motion against a stationary background.

Dr. Charlton J. K. Hinman, inventor of the mechanism, plans to use it in a study of all the Shakespeare First Folio manuscripts. His purpose is to find the original text Shakespeare wrote.

Student Building Underway at Wheaton

Students at Wheaton College, Wheaton, Ill., hope to be enjoying a new student union building by homecoming this fall. The structure, to be called the Memorial Student Center, will be a monument for the thirty-nine Wheaton alumni who gave their lives in the last war. It will house student offices, a soda fountain, bookstore, post office, lounges, and recreation facilities.

Ground was broken for the building at homecoming last fall in a ceremony cli-

maxing a special drive for \$50,000 in small gifts from students and alumni. The goal was exceeded by \$15,000, bringing the total building fund on hand at the time to \$145,000. Estimates place the total cost of the building at \$200,000.

Wheaton, an interdenominational liberal arts college, has an enrollment of 1,500.

Bible Society To Spend \$3,146,000

A budget of \$3,146,000—\$800,000 more than last year—has been adopted by the American Bible Society for 1950 in an effort to speed world-wide distribution of the Scriptures.

A large part of the increase will be used to provide Scriptures for distribution in Japan, where General Douglas MacArthur says 30,000,000 copies eventually can be used. The society has sent 4,000,000 copies of the Scriptures to Japan since the war and plans to distribute 3,000,000 more this year.

Other plans include sending finished books or materials to supply the eastern zone of Germany with 400,000 Bibles, 300,000 Testaments, and 2,000 Scriptures for the blind. Plans also call for sending 200,000 Bibles, 300,000 Testaments, and 2,000 Scriptures for the blind into Germany's western zone.

Ancient Documents May Reveal Temple Site

Study of ancient and extremely rare Aramaic documents reveal additional facts concerning a Jewish temple believed to have existed about 520 B.C., at Elephantine, an island in the Nile. A former teacher of Semitic languages and the Old Testament, Prof. Emil G. Kraeling, is making a private study of the records which are now in the Brooklyn Museum.

Two theories have been advanced concerning the temple: (1) that it was built by a Jewish colony composed of seventh century B.C. mercenaries attached to the Egyptian Pharaohs, or (2) that it was founded by a sixth century band of refugees from Palestine who were dispersed by the fall of Jerusalem.

First news of a Jewish colony at Elephantine was found on an Aramaic papyrus which natives sold to Englishmen in 1901. A later expedition found additional papyrus and letters which placed the date of the temple's destruction at 410 B.C.

Bits of News From Here and There

¶ The "Life and Light Hour" has been awarded the 1949 trophy of the National Association of Religious Broadcasters. Produced by the Free Methodists, the five-year-old radio program is heard every week over sixty-seven stations.

¶ J. C. Penney recently recalled how twelve pigs he raised as a boy helped him learn the Golden Rule. When neighbors complained about the noise and the odor, Penney's mother, a Primitive Baptist preacher, cited the Golden Rule. Whereupon young Penney terminated his livestock venture.



ANSWERING YOUR

Questions

NATHAN J. STONE

THE BEGINNING OF THE CHURCH

When did the Church begin? Was it while Christ was on earth, or did it begin at Pentecost?—J.W., Chattanooga, Tenn.

The day of Pentecost was certainly the beginning of a new era or dispensation as signalled by the remarkable appearing of the Holy Spirit in a way never seen before. It was the partial fulfillment of the prophecy of Joel. It marked the beginning of the dispensation of grace as over against the dispensation of law, which according to Jewish tradition and celebration to the present day was also given at Pentecost amid wonderful signs.

The Holy Spirit came down at that time not only in special power on the apostles and disciples, but to be the distinguishing Presence of the whole body of Christ, the body of true believers from that time on. We may therefore say that the Church began on Pentecost.

The words of the Lord Jesus to Peter in Matthew 16:18 are a promise referring to that time. "Upon this rock" (the rock not of Peter, as Rome claims, which is a distortion of the truth, but of that faith in Christ which he expressed), "I will build my church," not at the moment at which He spoke but a future time, the time for which He had bidden them wait (Luke 24:49), fulfilled at Pentecost.

The fact is further supported by Acts 15:14-17, especially verse 14, where the taking out of a people for Christ's name from among the Gentiles is certainly marked by this new beginning at Pentecost as a new dispensation when the Holy Spirit fused into one new body both Jew and Gentile, predominantly Gentile later, after Israel as a nation finally rejected its Messiah. Verse 14 refers then, no doubt, to the present Church. Verse 16 refers to Israel's restoration as a nation after the Church is completed, and verse 17 refers to God's dealing through them with all the Gentiles upon whom His name will be called.

♦ ♦ ♦

THE RAPTURE OF THE CHURCH

Regarding the answer to a similar question in the November issue, will you (1) comment on Kromming's statement: "The rapture is not placed prior to the tribulation"? (2) How would you prove that Jesus believed there would be the fulfillment of the Old Testament prophecies of a literal kingdom on earth?—W.E.H., Los Angeles, Calif.

(1) An answer to such a question within the brief limits of these columns would scarcely be adequate. Readers are referred to such pamphlets as "Will the Church Pass Through the Great Tribulation? (Eighteen reasons which prove that it will NOT)," by Dr. C. I. Scofield; and "Will the Church Pass Through the Tribulation?" by Dr. Henry C. Thiessen, a clear and cogent exposition of this doctrine.

The imminent and personal expectation of His coming for His saints as an event for which His Church was to wait and watch, as occurring at any moment, would be meaningless and futile if any particular event, especially of some duration, had to precede it. Paul's constant exhortation is to look for Him, not for any event (Phil. 3:20, 21; I Thess. 1:9, 10; Titus 2:13). There is clearest evidence that this was the constant expectation of the apostolic and early Church as a whole and of many through the centuries.

(2) That the Lord Jesus Christ believed there would be a fulfillment of the Old Testament prophecies of a literal kingdom on earth may be proved by the many parables, inferences and statements concerning it. It is no more necessary that He should have stated it in so many words than that He should have specifically stated or formulated the great doctrines which have formed the historic faith of the Church—a faith from which so many in the major denominations have departed while using the ancient forms.

It is inconceivable that He should have been unaware of the promise in Luke 1:33 of "the throne of his father David"—certainly a literal conception. His last words before His ascension (Acts 1:6, 7) are an affirmation of such a kingdom. His answer affirmed the restoration of a kingdom to Israel. Matthew 8:11; 24:30, 31, the parables of Matthew 25 and of the Gospel of Luke all imply such a kingdom. His coming again in glory is robbed of much meaning if not to establish such a kingdom.

In the second place, the fulfillment of such prophecies of a literal kingdom are implicit in the fulfillment of those prophecies which predicted Messiah's lowly birth, humiliation and suffering. If such prophecies were so minutely and literally fulfilled, it is hardly credible that the fuller and abundant prophecies concern-

ing a Messiah coming in glory and to reign should not be fulfilled. Since He of course knew all that Moses and the prophets spoke concerning Him (John 5:46; Luke 24:27; and all that they did write related to Him), He certainly believed in a literal kingdom over which He should reign in glory. Only the spiritualizing, or rather *phantomizing*, of such prophecies and statements have robbed them of their true meaning.

♦ ♦ ♦

SIN IN THE MILLENNIUM

The prophecy of Daniel's seventy weeks in 9:24 states that the close of this period will usher in everlasting righteousness and make an end of sins as the condition of the Millennium. How then can Isaiah 65:20 be explained, which implies that sin will be present during the Millennium?—E.C., Des Moines, Iowa.

Daniel 9:24 as applying to the Millennium must be taken in a general sense. The words "to finish transgression and to make an end of sins" may also be translated: "to restrain the transgression and seal up sins" (A.S.V. margin). Then this age is to be characterized by "everlasting righteousness" or the righteousness of the ages. It is this righteousness which is to prevail and predominate throughout this period. It is not the eternal order of things, the new heaven and new earth where sin cannot be present.

That this is so, and that the root of sin will be present, is evident from Zechariah 14:17-19, where it is stated that during this age those nations of peoples who will not go up to Jerusalem to worship during the Feast of Tabernacles or Harvest (the only feast observed apparently during this period, as the symbol of the ingathering or harvest of nations unto God) will be judged and punished with drought.

It is also evident from Revelation 20:7-9, where it is stated that Satan after the thousand years will go out to deceive the nations once more and draw many after him to war against God and His saints and to overthrow the reign of the righteousness which belongs to the eternal state of things.

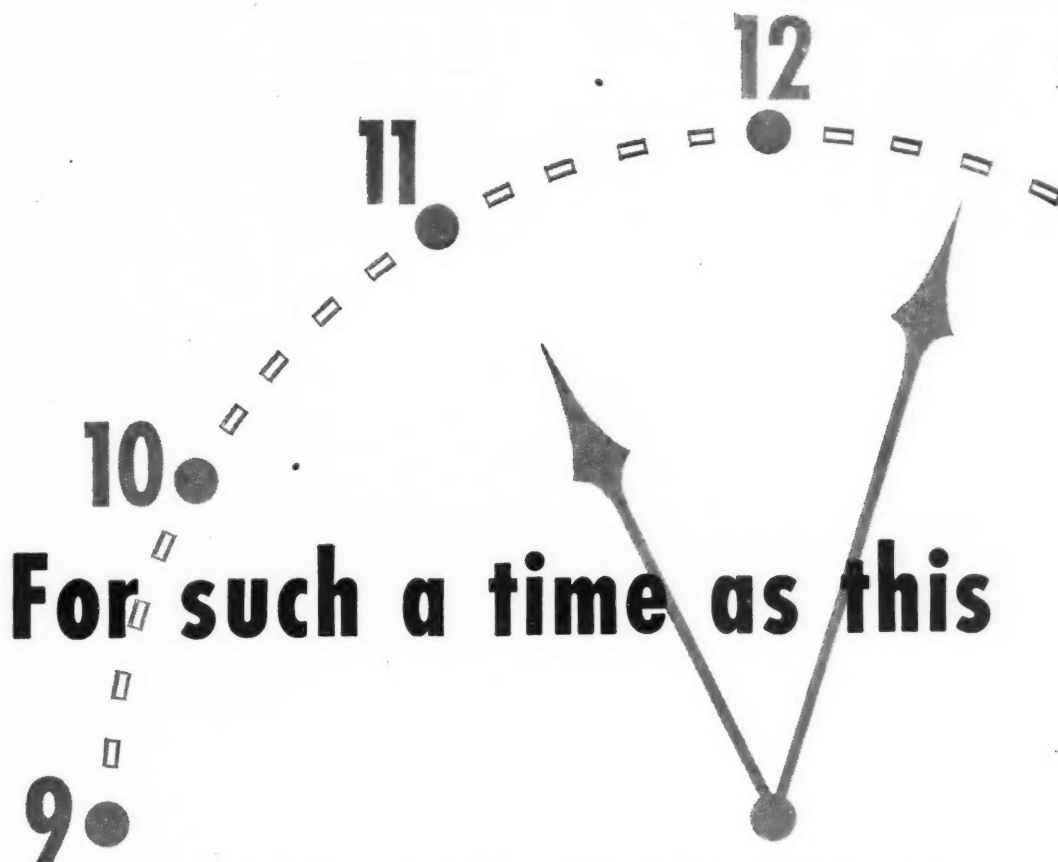
But even so, the sin mentioned in Isaiah 65:20 is thought of as very unusual. It is simply not altogether extinct. Its root in the heart even yet finds expression in some, although the characteristics of the age are righteousness, peace, harmony and longevity—so opposite from this present evil age.

♦ ♦ ♦

THE BLOOD IN THE BASIN

A comment on Exodus 12:22 by F. E. Marsh states that the word rendered "basin" (for the sprinkling of the blood) is unfortunate and that it is an Egyptian word *Saph*, which means the doorstep of a house.—H.W.P.B., Maywood, Ill.

Since you do not mention the significance the author attaches to his statement, it is difficult to answer the question adequately. It is true, in the first place, that the same word is used twenty-six times elsewhere in the Old Testament to mean door, doorpost, or threshold. It is also used seven times to mean basin,



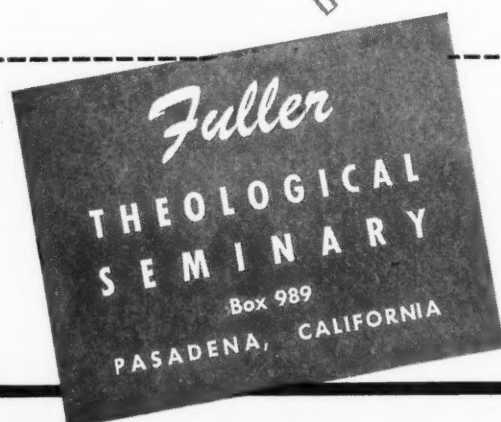
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bowl or cup. In some of these instances, as in II Samuel 17:28; Jeremiah 52:19; Zechariah 12:2, it could hardly mean anything else. This therefore establishes its use as basin. Besides, it is used in modern Hebrew in Israel in both senses. The ancient Greek version translates it, "and ye shall take a bunch of hyssop, and having dipped it into some of the blood, that is by the door," etc., so that for basin it has door. The root idea of the word seems to be cavity, hollow or concave.

Perhaps the author has reference to the thought that the "threshold" was held especially sacred among the Egyptians and that sometimes "foundation sacrifices" were found buried under thresholds. But there seems to be nothing gained by translating it door or threshold. The great fact is in no wise altered or diminished that the blood of the lamb was shed as a substitutionary sacrifice, and those delivered from death on whose doorposts and sills the blood was found applied. You are probably correct in stating that the lamb was slain by the threshold of the house and the blood gathered in a basin and then sprinkled for the salvation or deliverance of those within.

♦ ♦ ♦

ISAIAH, ONE OR TWO

Was the Book of Isaiah written by one or more men, as some claim? Will the newly found scroll of the Book of Isaiah, reported to be a very early copy of the book, give any information about the authorship?—Peoria, Ill.

For twenty-five hundred years no one doubted that a man named Isalah wrote the entire contents of the Book of Isaiah till a few German scholars arose less than two hundred years ago to call this in question. Now the authorship of this book has been ascribed to as many as twenty-two Isalahs, and so hopelessly dissected by a few extremists whom much learning appears to have made mad, that little indeed is left to the one and only Isalah.

There is every evidence to indicate that one Isalah wrote the entire book. Such has been the universal belief not only of the Church, but of the ancient synagogue. One of the most important evidences is the title of God, "the Holy One of Israel," used some twenty-seven times throughout both sections of the book. It is a name peculiar to this book. There is no criticism or objection raised against the unity of authorship which has not, or cannot, be answered. Back of all the criticisms, however, is the unwillingness of the critics to accept the element of predictive prophecy found so largely in this book. But to anyone who believes that the Bible is fully and completely inspired by the Holy Spirit, and that it pleased God thus to reveal His purposes and plans for the ages, predictive prophecy is no objection or stumbling block. On the contrary, it constitutes one of the best evidences and glories of God's Word.

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Isaiah, bearing on the question of authorship. Nor would it seem likely that it could contribute much if anything to this question. The Book of Isaiah in the Septuagint Version of the Bible, a translation of the Hebrew into the Greek written about the third or second century before Christ, is substantially the same as the Hebrew text we have today. It is thought so far that the newly discovered manuscript dates about the second century B.C.

THE COVERT FOR THE SABBATH

Will you please explain the meaning of "the covert for the sabbath" built in the temple and mentioned in II Kings 16:18.—S.F.A., Chicago, Ill.

This is the only place in the Bible where this expression occurs. It is obscure in meaning. It is thought to have been a canopy or covered way for the accommodation of the king and his attendants when visiting the temple on sabbaths and holy days to worship. It is said to have included an elevated seat covered with plates of gold on which the king sat during worship. Egyptian monuments show similar canopies used for such purposes. The ancient Syriac version translates this the "house of the sabbath."

It is possible also that it may have been the special place from which the priests ministered on the sabbath. Its removal then by the wicked and idolatrous King Ahaz may have been in contempt of the sabbath and in despite to the ministers of the Lord, just as he had turned the "king's entry" to the temple "away" from it to please the king of Assyria.

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He rose again to set me free
From every chain of sin.
His precious blood has made me white;
The darkness has been changed to light
Since Christ has entered in.

I'm satisfied! I want no more;
My Lord supplies from His great store
The grace for all my needs.
The Bread of Life for soul is food,
His bounty gives me every good;
My prayer He always heeds.

I'm singing! Christ is all my song.
Gone is the one I sang so long;
Now Christ alone I praise!
His character my theme shall be;
Through time and all eternity
His worth my voice shall raise!

God loves us too much to give us all we ask for. We sometimes pray for razors, and then complain and say that God doesn't answer prayer.—D. L. Moody

A man might as well try to eat enough at breakfast to last all his life as to try to get grace enough at once to last him until he dies.—D. L. Moody

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WILLIAM CULBERTSON

February 19

The Fight for Christian Freedom

Acts 15:1-6, 22-29; Galatians 2:16

Memory Selection: *For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage.—Galatians 5:1 (A.S.V.)*

It would seem that the word "fight" is a little too emphatic to describe the condition which prevailed at the time the history of Acts 15 occurred. It is true, however, that a word translated "dissension" is used, and that the word means "insurrection," "riot," and consequently "strife or dissension." There was controversy, of course, and the controversy had to do with Christian freedom.

I. The Problem (Acts 15:1-6)

The matter of the liberty of the gospel was brought to the fore in this connection by the appearance of certain teachers who presented the specific requirement that circumcision was necessary to salvation (v. 1). This questioning arose in the city of Antioch after Paul and Barnabas had returned from their first missionary journey. These teachers had come from Judea to Antioch and were opposed by Paul and Barnabas (v. 2).

The church evidently appointed Paul and Barnabas to go with others to Jerusalem to the apostles and elders concerning the question under dispute. They were brought on their way by the church, and after the parting went through Phoenicia and Samaria, visiting the brethren (v. 2). At length they made their way to Jerusalem and were received by the church and the apostles and elders (v. 4).

The visitors from Antioch made their report and gave a running account of what God had been doing (v. 4). Evidently even then, while making their report and announcing the purpose of their visit, there were those who claimed that it was necessary that circumcision be observed in order to be saved (v. 5). These advocates of this position who lived in Jerusalem, spoken of here as "certain of the sect of the Pharisees who believed," demanded not only that circumcision be followed, but that the law of Moses be kept in its entirety. The matter was important enough for the apostles and elders to gather together to give it consideration (v. 6).

II. The Pronouncement (Acts 15:22-29)

The record indicates that there had been a good deal of disputation or questioning (v. 7), when at length Peter reminded the assembly that God had made choice among them that at his mouth the Gentiles should first hear the word of the

gospel and believe (cf. Acts 10). He pointed out further that God made no distinction; even though these Gentiles had not observed the ceremonial laws of Israel, nevertheless, God gave them His Holy Spirit when they believed (Acts 10:44; 11:17). It was then that Paul and Barnabas were heard, these two men rehearsing something of the wonderful works of God among the Gentiles.

At the conclusion of this report, James made the pronouncement recorded in Acts 15:13-21. There was an evident unanimity of opinion, undoubtedly wrought by the Spirit of God Himself, for the record then tells us that the apostles and elders, with the whole church, decided to choose certain men and send them to Antioch with Paul and Barnabas to give the decision of the council. These men are named: Judas called Barsabbas, and Silas, who are spoken of as chief men among the brethren (v. 22).

The delegation took a letter with them in which the leaders of the church at Jerusalem disclaimed granting any authority to those who had gone to Antioch with their insistent teaching that circumcision was necessary to salvation (v. 24). The letter positively affirmed that the Gentile believers at Antioch were to have no greater burden than these necessary things: (1) that they abstain from things sacrificed to idols; (2) that they abstain from blood; (3) that they abstain from things strangled; and (4) that they abstain from fornication.

Such a decision certainly seems eminently fair and right. The last named item, of course, is absolutely proscribed so far as the child of God is concerned. The other items were certainly wise to follow on the basis that real offense would have been given to believing Jews if such conduct were not to characterize the Gentile Christians.

III. The Principle (Gal. 2:16)

If there is any principle made crystal clear in all the Word of God, it is this matter of salvation by grace through faith. Such a statement does not mean to imply that other great doctrines of the Word of God are not clear; they are wondrously presented and clearly taught. But we do mean to emphasize very definitely the absolute and inescapable teaching that salvation is ours on the basis of faith in the Lord Jesus Christ alone. Passages of Scripture like Romans 4:5; Ephesians 2:8-10, and the one selected for our lesson text here, certainly do not leave us in any doubt.

The principle is, justification by faith. Negatively stated: by the works of the law no flesh can be justified. Positively stated: not by works of righteousness which we have done, but *according to His mercy God saved us*. This salvation is made ours by means of faith exercised in the Lord Jesus Christ, who died for

us, who rose again, and who lives to save to the uttermost all who come to God by Him. There is a place for works, of course, but that place is not in the foundation, as is made crystal clear in many passages in the Word of God. Works are the evidence of a salvation already wrought by God because of His grace and through faith exercised in His Son.

February 26

Planting a Church in a Pagan City

Acts 18:1, 8-11; II Corinthians 6:14-7:1

Memory Selection: *Ye are not your own; for ye were bought with a price: glorify God therefore in your body.—I Corinthians 6:19, 20 (A.S.V.)*

The record of the second missionary journey of Paul begins at Acts 15:36 and includes the separation from Barnabas over the question of taking John Mark on the itinerary, and the record of Paul and Silas visiting the churches in Syria and Cilicia (Acts 15:41). A fuller record is then given of their ministry at Derbe and Lystra (Acts 16:1) and Iconium (v. 2). They went through the region of Phrygia and Galatia (v. 6), and when they assayed to go into Bithynia, the Spirit of God suffered them not.

It was at Troas that Paul had his vision of the man of Macedonia, and in obedience to that vision, he left Troas and came to Philippi (vv. 11, 12). The rest of chapter 16 tells us something of what occurred in Philippi. The next place mentioned in which there is much of a record of what happened, is Thessalonica (Acts 17:1). After that, the men visited Berea (v. 10), proceeding in a southerly direction until they came to Athens (v. 16).

Now in Acts 18, in which we have our lesson selection, we see the men leaving Athens and coming to Corinth, and Corinth is the church that we shall be thinking of particularly in this lesson. It is the church alluded to in the lesson title.

I. The Planting of the Church (Acts 18:1, 8-11)

At the time of Paul's visit, Corinth undoubtedly was the metropolis of that section of Greece. Located there was a great market which attracted traders, not only from that part of the world, but from all over the Roman empire. The city was a center of trade, but was also "the city of vice *par excellence* in the Roman world." While characterized by great evil, nevertheless it was a likely place for ministry, for Paul found here a synagogue and undoubtedly many Jews who would understand something of the background of what he had to say, since they were acquainted with the Old Testament. The Lord, in a very remarkable way, was with Paul, and the record indicates that Crispus, the ruler of the synagogue, believed in the Lord with all his house, and many of the Corinthians, hearing of such a conversion, also believed and were baptized (v. 8).

While we cannot say with absolute finality that Paul had not thought to remain in Corinth very long, yet it is evident that the Lord spoke to him in a

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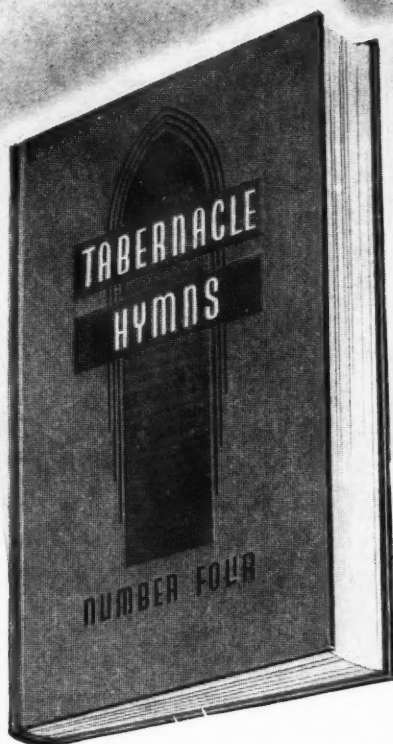
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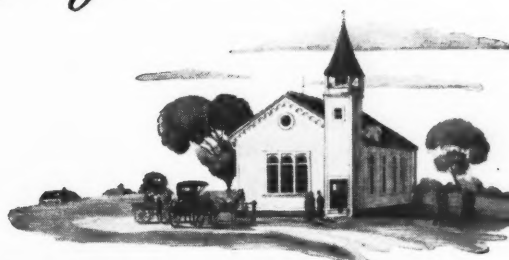
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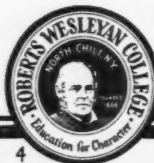
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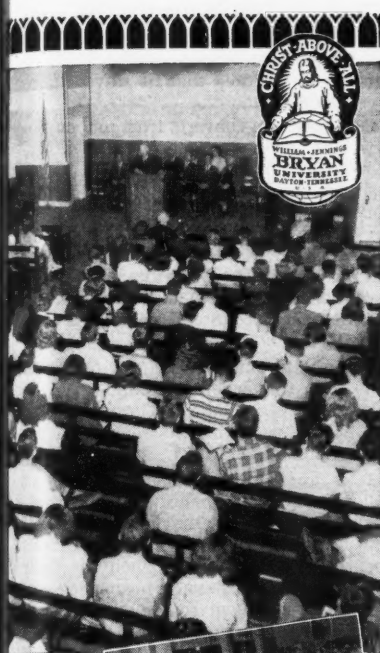
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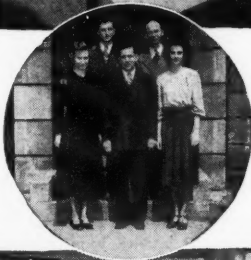
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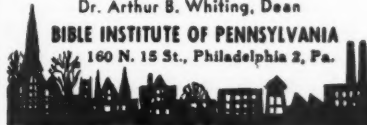
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vision, and perhaps it was on the basis of what God said, that he decided to remain in Corinth as long as he did. In verse 11 we are told that he stayed there a year and six months.

God gave him converts from among the Jews and also from among the Gentiles. In verse 6 we have the record of his turning from the Jews because of their strong opposition, and preaching particularly to the Gentiles. Undoubtedly, baptisms were numerous (cf. v. 8), though Paul himself did not baptize the Corinthians, with the exception of Crispus, Gaius and some of the household of Stephanas (cf. I Cor. 1:14, 16).

Perhaps it would be helpful for us to remember that when Silas and Timothy came from Macedonia to Corinth (v. 5), the apostle wrote his first epistle to the Thessalonians (cf. I Thess. 3:6).

It is apparent that the apostle Paul followed the usual procedure in his ministry in Corinth. He first approached his own people according to the flesh, and turned from them only when in bitter opposition they rejected the message he had to bring. Even so, among his own people there were those who turned to the Lord Jesus. It is then that a ministry among the Gentiles was accomplished, under God. Certainly the promise of the Lord was abundantly fulfilled that Paul should speak, for the Lord promised to be with him, and that no man should set on him to harm him, because, said the Lord, "I have much people in this city" (v. 10).

II. The Principle of Separation for the Church (II Cor. 6:14-7:1)

The injunctions of this passage were particularly appropriate for a church situated in a city like Corinth. Surrounded by great worldliness, by idolatry, by immorality, certainly there would be temptation in some measure to compromise in the stand of the gospel.

This scripture shows the utter impropriety of any attempt at conciliation between that which is right and that which is wrong. Righteousness and iniquity, light and darkness, Christ and Belial, the believer and the unbeliever, the temple of God and idols are all diametrically opposed the one to the other. For the child of God who takes his stand in the things of God, and who will not compromise with what he knows to be evil, is promised the presence and benediction of the Lord. It is not that such action makes God our Father or makes us His sons. These blessings are the results of a saving faith in the Lord Jesus alone. It is, however, that God will be a Father to us and we shall be sons and daughters to Him as we obey this commandment.

In view of such blessed promises of God's presence and benediction, the admonition of 7:1 is pertinent: "Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." The child of God is to live in the world, but not be of it. His pure life, lived in the power of the Spirit of God, is to be so different that there will never be any occasion to question that he is himself different. The power to save is never to be found in conformity to the world, but in separation from it.

Moody Monthly

March 5
Ephesus, a Center of Christian Influence

Acts 19:1, 8-10, 18-20; Ephesians 4:25-32

Memory Selection: *Be strong in the Lord, and in the strength of his might.*—Ephesians 6:10 (A.S.V.)

The apostle Paul had visited Ephesus on his second missionary journey (Acts 18:19-21). Now he is on his third journey and the record of his stay here is found in Acts 19.

Once again Paul was led of God to choose a city of strategic importance as a center of operation. Ephesus was world-renowned, since it was the seat of the heathen worship of Diana. Beyond that it was an important commercial center, and was a place in which there were many of the Jewish faith.

Unquestionably, Paul had great intellectual endowments from God as a natural man, but we believe his entering this area was under the direct leadership of the Lord, and that Paul would be the first to acknowledge that God was responsible for what some may term a master stroke of human genius. If in Paul's day there was a place in which to minister in what we today call Asia Minor, it was Ephesus. That God led him to go there, and to labor there as long as he did, evidences the fact that in God's missionary program such matters are to be given consideration.

I. The Beginnings of the Ephesian Church

For the beginnings of the Ephesian church we ought to go back to Acts 18. There we have not only the record of Paul's preaching in the synagogue (vv. 19, 20), but also the record of the ministry of Priscilla and Aquila, particularly as they contacted Apollos (v. 26).

A second consideration in thinking of the beginnings of this church is the life and ministry of Apollos, who is spoken of as "an Alexandrian by race, an eloquent man" (v. 24). Our lesson does not concern this man, but we may say in passing that, in addition to his outstanding ability as a speaker, he evidently was a man of great humility. There was no hesitancy on his part to accept the ministry of Priscilla and Aquila, for it had upon it the breath of God. His preaching after he was taught of them was definitely to the point that the Scriptures prove that the Lord Jesus was the Messiah (v. 28).

However, Paul was particularly used of God in connection with the church at Ephesus. Such a conclusion seems inevitable on the basis of the incomplete instruction the disciples at Ephesus had received prior to Paul's ministry on the third missionary journey (Acts 19:1-4). In addition, the very fact that Paul spent three years there is evidence of the large part God gave him in the formation and growth of this church (vv. 8-10; also cf. Acts 20:31). Furthermore, God owned the ministry of Paul, for the triumph of the gospel related in Acts 19:18-20 is a direct result of the Holy Spirit's ministry through the apostle.

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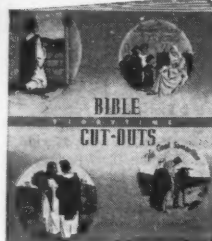


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instruction given to the Ephesian disciples was incomplete. Notice the correct translation of verse 2 in the American Standard Version: "Did ye receive the Holy Spirit when ye believed?" Hearing that there was something more than they had learned—namely, the ministry of Christ and of His apostles—these disciples who had been baptized unto John's baptism were now baptized in the name of the Lord Jesus and the Spirit of God was given to them.

What a blessed time Paul must have had in Ephesus. He followed his usual procedure of ministering first of all to the Jews in the synagogue. Once again there were those who hardened their hearts and were disobedient, so that it was necessary for Paul to depart from them (v. 9). Beyond that he continued for two years, ministering with great grace among them.

The seeming discrepancy between the two years and three months cited in Acts 19 and the three years mentioned in Acts 20 should not occasion any problem. Unquestionably the apostle was speaking, as we often do, of the matter in round numbers as he related to the Ephesian elders that he had been with them for the space of three years. In addition, there is some evidence that during Paul's stay in Ephesus, he may have made a trip to Corinth, since his next recorded visit to that area (Acts 20:2, 3) is twice spoken of as his third visit (cf. II Cor. 12:14; 13:1). At any rate, there can be no question but that Paul was in the area, broadly speaking, at least three years.

The triumphs of the gospel were truly wonderful. The burning of the books on magical arts was an evidence that a true work of God had been done in many hearts. The value of these books, if we are to take the pieces of silver as referring to drachmas, would be approximately ten thousand dollars. Truly a remarkable evidence of God's working.

II. Instruction for the Ephesian Church (Eph. 4:25-32)

Here we have the obligations of the new life which the Ephesians were called unto and given in the Lord Jesus Christ. There is to be no falsehood (v. 25), no resentment (v. 26, 27), no stealing (v. 28), no corrupt speech (v. 29), no bad temper (v. 31). Such conduct grieves the Holy Spirit (v. 30). Having been renewed in the spirit of our minds, having been made new creatures in Christ, having the new man implanted in us—who has been created of God in righteousness and holiness and truth—we are enabled by the power of the Holy Spirit to do away with these things which contravene the grace of God. In His strength, we are to be tender-hearted, forgiving each other, even as God for Christ's sake forgave us.

March 12

Church Organization and Leadership

Acts 6:1-6; 20:17, 18, 28; I Corinthians 12:27, 28

Memory Selection: Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.—II Timothy 2:15 (A.S.V.)

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That there is a place for organization and leadership in the church is evidenced by the teaching of the New Testament. On the other hand, it is well for us to keep in mind that this organization should be kept practically to a minimum. There are real dangers when there is no organization at all, when every man does that which is right in his own eyes (cf. Judg. 21:25). On the other hand, there may be too much organization, which results in a willingness to trust in numbers and to be proud of human leadership. Somewhere between these two extremes is to be found the apostolic precedent and the arrangement which the Lord can use and bless.

I. Apostles and Deacons (Acts 6:1-6)

In this passage of Scripture, two kinds of officers in the early church are brought to our attention: the apostles, who are called "the twelve" in verse 2, and designated "the apostles" in verse 6; and the deacons, who are not specifically designated by that title here, although as another has said, "Though the new office bearers are not expressly called deacons here, it is universally admitted that this was the first institution of that order in the church."

The apostles, of course, were those who had accompanied with the Lord and therefore had seen Him and would be able to bear record, not only to His death, but particularly to His resurrection. The deacons had charge of the care of the

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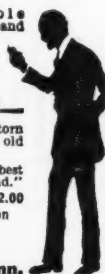
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poor. These men were spoken of as of good report; that is to say, their testimony was acceptable, and they themselves were highly regarded by the community. Furthermore, they were men full of the Holy Spirit and of wisdom. The apostles were to give themselves to prayer and ministry of the Word, and these men were to give themselves to the care of those who were in need.

A special ceremony was held in which the apostles prayed for them and laid their hands upon them, thereby setting them apart to this special ministry. I Timothy 3:8-10 gives us something of God's requirements for the office of deacon, and this passage may well be considered in connection with the passage in Acts 6.

II. Elders or Bishops (Acts 20:17, 18, 28)

There were in the Ephesian church officers spoken of as elders or presbyters. That they had a special responsibility is seen in Paul's calling them to Miletus that he might meet with them and exhort them. Their position of responsibility is further attested by Paul's instructions to them: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (v. 28, A.S.V.).

These men were overseers, to use the language of the King James Version, who had committed to them the care of the church members. Moreover, they were expected to feed the church of God, and we understand that to mean the breaking

of the Word of God to the disciples. Thus it is established that these men had supervisory care over the church, and they were expected to be the preachers and teachers of the Word of God.

Something of the requirements for entrance to this position are given in I Timothy 3:1-7 and Titus 1:5-9. The Word of God seems clear that there is no distinction, so far as importance is concerned, between the elder and the bishop. The terms are used interchangeably in Acts 20, as well as elsewhere (cf. Titus 1:5 and 7).

III. The Body of Christ (I Cor. 12: 27, 28)

One of the great teachings of the Word of God is that all who believe in the Lord Jesus are part of His body, members of His Church. The Church is viewed under three figures in the New Testament—that of a building, a bride, and a body. The body is before us here.

The Lord Jesus Christ, of course, is the Head of this body (Eph. 1:22, 23; Col. 1:18). He is supreme then over the Church, and the Church will function as God means it to function only as it receives its orders from Him and executes them in the strength of the Holy Spirit.

I Corinthians 12 shows that each of us has his place in that body. We do not all have equally prominent parts, but we all have very important parts. God means for us to be in the Church according to His sovereign appointment, and there, in the Holy Spirit, function for the glory of the risen Head of the Church. Trouble is bound to arise when men either assume such a position of responsibility as God never intended them to, or they refuse to enter into the ministry of the Church at all, when it is God's purpose that all should have some part.

It is so apparent that it needs no argument that the body is healthy and normal only when each several part fulfills its particular function. The perfect and healthy body is one in which there is no schism, absolutely no jealousy. To use the language of I Corinthians 12, "If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" (vv. 15-17).

How much disaster would be averted and how much impotency of witness would be avoided if we took from God the place of His appointment in the body of Christ, and in the power of the Holy Ghost functioned as God intends us to function in that place.

NOT AT ALL ABSURD

A man said to me some time ago: "Moody, the doctrine you preach is most absurd. You preach that men have only to believe to change the whole course of their life. A man will not change his course by simply believing."

I said, "I think I can make you believe that in less than two minutes."

"No, you can't," he said. "I'll never believe it."

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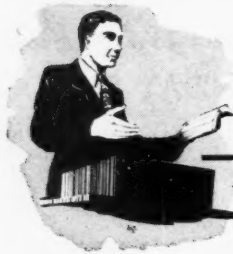
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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

A GOAL FOR EACH DAY

Just a little more of love today,
Just a little more of meekness now I pray;
Just a little more of true humility,
Just a little more of Thy pure light to see.

Just a little more of Thy great power,
Just a little nearer Thee each hour;
Just a little less of my poor merit,
Just a little more, the Holy Spirit.

Just a little more of zeal to try,
Just a little more of self to die;
Just a little more of life to know,
Just a little more of seed to sow.

Just a little more of time on bended knee,
Just a little more devotedness to Thee;
Just a little more of time in prayer,
Just a little more of load to bear.

Just a little more unselfish love,
Just a little more looking above;
Just a little more of lowliness,
Just a little more of Christlikeness.

—Leonard Oxler (alt.)

SEVEN RULES FOR SPIRITUAL LIVING

1. Look diligently (Heb. 11:15)
2. Wait patiently (Ps. 40:1)
3. Stand continually (Isa. 21:8)
4. Walk humbly (Mic. 6:8)
5. Run well (Gal. 5:7)
6. Provide honestly (Rom. 12:17)
7. Lie down trustingly (Prov. 3:24)

—Author Unknown

THIS IS THE LIFE Ephesians 5:1-12

- I. A Life of Love (vv. 1-4)
 - A. Walk of love (vv. 1-3)
 - B. Talk of love (v. 4)
- II. A Life of Obedience (vv. 5-9)
 - A. In righteousness (v. 9)
 - B. In truth (v. 9)
- III. A Life of Fruitfulness (vv. 9-12)
 - A. In sacrifice (v. 10)
 - B. In service (v. 11)

—Grace Goodell

THE DAYS ARE EVIL Ephesians 5:15, 16

- I. See then that your walk is circumspect
- II. See then that your walk is wise
- III. See then that your walk redeems the time

—Bette Sams

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

MOODY'S AUTOBIOGRAPHY

D. L. Moody, in reply to a request for a sketch of his life, wrote as follows: "I was born of the flesh in 1837. I was born of the Spirit in 1856. That which was born of the flesh may die. That which was born of the Spirit will live forever." (See John 3:6, 7, 16.)

* * *

ALWAYS PRAISING

There was a man converted here some years ago, and he was just full of praise. He was living in the light all the time. We might be in the darkness, but he was always in the light. He used to preface everything he said in the meeting with "Praise God." One night he came to the meeting with his finger all bound up. He had cut it, and cut it pretty bad, too. Well, I wondered how he would praise God for this; but he got up and said, "I have cut my finger; but, praise God, I didn't cut it off." And so, if things go against you, just think: "They might be a good deal worse."

—D. L. Moody

* * *

SOME PITHY SAYINGS BY D. L. MOODY

Take your stand on the Rock of Ages. Let death, let the judgment come: the victory is Christ's and yours through Him.

When we know our Bible, then it is that God can use us.

When a man is filled with the Word of God, you cannot keep him still. If a man has got the Word, he must speak or die.

One of two things you must do; you must either receive Him or reject Him. You receive Him here and He will receive you there; you reject Him here and He will reject you there.

—D. L. Moody

* * *

MANIFESTATIONS OF DAVID'S FAITH

Psalms 37:3-7

Introduction: When we hear the name of David, often we think of the phrase, "a man after God's own heart." I wonder why we connect David with this thought?

- I. He trusted (v. 3)
- II. He delighted (v. 4)
- III. He committed (v. 5)
- IV. He rested (v. 7)

Conclusion: Faith is the noblest disposition of the soul and is an antidote for envy; faith inspires delight; faith—committing all to God—is true piety; faith calms the soul. Therefore faith bears much fruit: joy, devotion and rest.

—Clara Lois Pearson

SOME LESSONS FROM THE BOOK OF OBADIAH

- I. The Dream of Edom (vv. 3-7)
 1. Her safety (imagined) (vv. 3, 4)
 2. Her searching time (vv. 5, 6)
 3. Her subtle allies (v. 7)
- II. The Doom of Edom (vv. 11-14)
 1. She stood aloof from Israel (v. 11)
 2. She spoke against her (v. 12)
 3. She sought her substance (v. 13)
 4. She stood in the crossway against her (v. 14)

III. The Deliverance of Israel (vv. 17-21)

1. Deliverance upon Mt. Zion (v. 17)
2. Holiness upon Mt. Zion (v. 17)
3. She shall possess her possessions (v. 17)
4. She shall overshadow Edom (vv. 18, 19)
5. Righteousness shall triumph (v. 21)

IV. The Deductions We Draw

1. The spirit of Edom is prevalent in the world today
2. The spirit of Antichrist is the spirit of Edom
3. We should watch and pray, lest this evil spirit enter our hearts

—David J. Evans

* * *

THE OUTWORKING OF SALVATION Philippians 2:12-18

Introduction: Salvation is a gift—by grace through faith plus nothing. However, after a person has been saved there is a life to be lived for Christ—salvation the root, good works the fruit. In this life should be seen "the outworking of salvation."

- I. The Christian's Responsibility (v. 12)
 - A. To obey—because created and redeemed
 - B. To "work out"
- II. The Christian's Source of Supply (v. 13)

- III. The Christian's Walk (vv. 14-16)
 - A. Not in murmuring (v. 14)
 - B. But in reflecting God's light (v. 15)
 - C. And in giving out the Word (v. 16)

- IV. The Christian's Example in the Apostle (vv. 17, 18)
 - A. His sacrifice (v. 17)
 - B. His joy (v. 18)

Conclusion: That in view of what Christ has done for us we may truly "work out our own salvation with fear and trembling."

—G. Coleman Luck

* This is the fifth of a series of outlines on Philip-
pians by Dr. Luck.

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Beyond Today...

Today can be so many things . . . to a Sunday School teacher. A sink full of dishes to wash and a basket of socks to darn—or a family of noisy children to take care of. Or maybe after-hours work at the office . . . a late-at-night deacon's meeting when you are dead-tired from a hard day at the shop—no matter what your job may be, you find little time to rest, because there is that Sunday School class to prepare for.

There's no relaxing when you get to Sunday School, either. No matter how well you've studied your lesson, you always feel a little inadequate when you finally face those waiting youngsters. So you pray in honest humility, and ask the Lord to make up for your shortcomings.

And there's always the feeling—when class is over for another week—that maybe you could have done better. It's hard to know whether you got anywhere or not. Sometimes it seems that results are so slow in coming.

. . . Such is today for you. This is your brief hour in your corner of His great vineyard. Commonplace . . . ordinary . . . just another Sunday School class among the thousands that meet every week.

But then, you look beyond the pressure of today's busy labor . . . beyond today, to eternity's harvest. You can never know what those hours in your Sunday School class will mean to precious youngsters. Nor is it likely they will ever realize themselves. But the influence of those hours in your class will remain with them the rest of their lives, coloring their most basic viewpoints, and weighting their most crucial decisions. Some will one day kneel at the cross because you were faithful in pressing home the claims of Christ. The fateful decisions that mark out the destiny of a human soul may be made aright because that person once heard God's Word from your lips.

And so, as this new year heralds the second half of the century, Scripture Press salutes Christian workers everywhere. May you labor in hope, because you look beyond today. It doesn't matter what your task may be—a busy pastor . . . an office worker, pounding out address stencils, or a shipper, packing or loading cartons . . . a teacher, serving with little pay and less recognition. To all of you, the vision of tomorrow's harvest will lend new strength for today's tasks. Let us all take courage and labor joyfully for our Lord. May we do each day's work for Christ, our Lord, with Eternity's values in view.

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Use me then, my Saviour, for what-
ever purpose and in whatever way Thou
mayest require. Here is my poor heart,
an empty vessel; fill it with Thy grace.
Here is my sinful and troubled soul;
quicken it and refresh it with Thy love.
Take my heart for Thine abode; my
mouth to spread abroad the glory of Thy
name; my love and my powers, for the
advancement of Thy believing people;
and never suffer the steadfastness and
confidence of my faith to abate—so that
at all times I may be enabled from the
heart to say, "Jesus needs me, and I
need Him."

—D.L.M.

* * *

THE LAW OR THE GOSPEL— WHICH?

The Law

1. Demands holiness (Lev. 19:2)
2. Says "Do" (Luke 10:28)
3. Extorts the unwilling service of a
bondman (Acts 15:10)
4. Makes blessings the result of obedi-
ence (Exod. 19:5)
5. Places the day of rest at the end of the
week's work (Exod. 20:9, 10)
6. Says "If" (Exod. 19:5)
7. Was given for the restraint of the old
man (1 Tim. 1:9)
8. Is a schoolmaster (Gal. 3:24)

The Gospel

1. Gives holiness (II Cor. 5:21)
2. Says "Done" (John 19:30)
3. Wins the loving service of a son and
freeman (John 14:23)
4. Makes obedience the result of bless-
ings (Eph. 4:32)
5. Places "day of rest" at its beginning
(Acts 20:7)
6. Says "Therefore" (Rom. 12:1)
7. Was given to bring liberty to the new
man (Gal. 5:1)
8. Through grace gives us a Saviour (II
Cor. 8:9)

—Inez Parker

* * *

A SOBERING THOUGHT

Ye call me Maker, and obey me not.
Ye call me Light, and see me not.
Ye call me Way, and take me not.
Ye call me Life, and desire me not.
Ye call me Wise, and follow me not.
Ye call me Fair, and love me not.
Ye call me Rich, and ask me not.
Ye call me Eternal, and seek me not.
Ye call me Gracious, and trust me not.
Ye call me Noble, and serve me not.
Ye call me Mighty, and honor me not.
If I condemn you, blame me not.

—Philippine Evangelist

* * *

FAITH

Some say that faith is the gift of God.
So is air, but you have to breathe it; so
is bread, but you have to eat it; so is
water, but you have to drink it. Some
are wanting some miraculous kind of
feeling. That is not faith. "Faith cometh
by hearing, and hearing by the word of
God" (Rom. 10:17). That is whence faith
comes. It is not for me to sit down and
wait for faith to come stealing over me
with a strong sensation; but it is for me
to take God at His Word.

—D.L.M.



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1. A proud look
2. A lying tongue
3. Hands that shed innocent blood
4. A heart that deviseth wicked imaginations
5. Feet that be swift to mischief
6. A false witness that speaketh lies
7. He that soweth discord among brethren

II. Seven Things God Loves (II Pet. 1:5-8)

1. Virtue
2. Knowledge
3. Temperance
4. Patience
5. Godliness
6. Brotherly kindness
7. Charity

—Wilma E. Canty

✦ ✦ ✦

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And if we read it constantly, will lead to our salvation.
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Because the Lord, by His own blood, was our propitiation;
And through His cross, 'twixt God and us, made reconciliation,
So that our hearts are filled with peace and joyous exultation.

This priceless gift is free to all, without discrimination,
Who fully yield themselves to God in loving veneration,
Renounce the world and take the step of utter separation;
No longer will they subject be to Satan's exploitation.

Our faith will then be proof against his sly insinuation,
For Christ is stronger than the strong.
His gentle ministration
Will fill us with His mighty power and full invigoration,
For all in heaven that's His is ours by meek appropriation.

In times of sorrow He will hear our heart's deep supplication,
And pour into our grieving souls His sweetest consolation;
He'll make each trial to the soul a rich sanctification,
In purifying grace to reach its highest culmination.

Oh, when we've all life's lessons learned and hear His approbation,
We'll see His blessed purposes have reached their consummation;
Then we shall clearly understand, with deep appreciation,
How everything has surely led to our great coronation.

—Essie Bernstein



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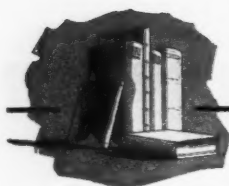
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G. COLEMAN LUCK, EDITOR

The Light in Dark Ages, by V. Raymond Edman.

This first volume of a projected two-volume study of the history of Christian missions has been written by the well-known president of Wheaton College. It covers the period from apostolic days to the beginning of modern missions at the close of the eighteenth century. In his introduction, the author states that this book "is not intended merely to retell the thrilling story of missions; rather it is designed to interpret that story in the light of the original objectives of the whole missionary movement." In other words, it presents missions from a particular point of view which, though it is nowhere clearly stated, is decidedly Protestant and primarily concerned with evangelism. This explains why no more than bare mention is made of the extensive Roman Catholic missions in the Orient and the New World, and such a name as that of Raymond Lull does not even appear.

There are three parts to the book, with the titles: "The Light That Shone"; "The Light That Failed"; "The Light That Shone Again." These correspond to the three major divisions of the period as indicated by Latourette, with A.D. 500 and A.D. 1500 as the dividing points. For each period there is first a description of the historical setting, then the story of missionary enterprise during that period. The interpretative element is restricted to the general manner of treatment and a brief summary at the end of the book.

The book gives ample evidence of a great deal of careful work and wide reading. Reference is made to nearly all the standard authorities. The style is clear, though sometimes a bit heavy.

In short, we believe that the author has made a very useful contribution to the study of Christian missions in our Bible institutes, colleges and seminaries. It may possibly be used as a textbook, though not particularly adapted to that purpose. There is an extensive use of footnotes (about 30 per cent of the volume) and of direct quotations (10 per cent), which are often interesting but are not usual in volumes intended as textbooks. In fact, the frequent lengthy citations from other authors in the text itself are a weakness in an otherwise commendable work.

436 pages. VanKampen Press, Wheaton (1949). \$4.00. H.R.C.

For This Cause, by pastors of the Evangelical Lutheran Church.

This is the third of three books of Trinity sermons in this present series. These were prepared to be preached on the eighteenth to the twenty-sixth Sunday after Trinity, three sermons being given for each Sunday. All of the messages emphasize the person and work of Christ as the Son of God and Redeemer of the world. While many readers will not agree with all of the interpretations, they will like the spirit and tone of these messages.

Many ministers who do not follow the Christian calendar in their preaching will find the sermon treatments helpful and the subjects and titles most suggestive.

311 pages. Augsburg Publishing House, Minneapolis (1949). \$2.75. W.F.

The Case Against the Social Gospel, by Chester E. Tulga.

The author's approach to this problem is to offer a study of the social theology of the prophets, affirming that there is a striking similarity between their times and the present.

The work of the author is well done. It is the strongest presentation that has come to the reviewer's attention. However, it is his firm wish that the author had endeavored to make clearer the real purpose of God in the choice and discipline of the covenant people. God told Abraham that in him should all the people of the earth be blessed.

64 pages. Conservative Baptist Fellowship, Chicago (1949). 25c. P.B.F.

The Case Against the Federal Council of Churches, by Chester E. Tulga.

Going back to the 1840's, Dr. Tulga gives a brief but sufficiently thorough history of the Evangelical Alliance, the organization which the Federal Council eventually displaced in 1908 after a series of reorganizations.

The claims of the Federal Council are presented, together with its social, economic and religious philosophies. A number of statements which substantiate its position are quoted from such Federal Council leaders as Fosdick, Weigle, McConnell, Buttrick, Stanley Jones, Poter, Cavert, Taft and others.

The climactic challenge of this book is reached in the presentation of the biblical principle of separation and the apostate condition so rampant throughout the world today. To any who are not thoroughly conversant with the teachings of the Bible on these subjects and who desire to know more about the functions and influence of the Federal Council, this writing will prove very helpful.

68 pages. Conservative Baptist Fellowship, Chicago (1949). 25c. L.E.M.

The Case Against the World Council of Churches, by Chester E. Tulga.

A polemic against the World Council of Churches. The author shows that the World Council, in its formation, principles, and activities, is not in keeping with the nature or true historic Christianity and with the teachings of Scripture. This is a fine booklet to read in order to acquire an intelligent view of this organization and its recent meeting at Amsterdam.

62 pages. Conservative Baptist Fellowship, Chicago (1949). 25c. J.M.

Usable Bible Material for Studies and Sermons, by Keith L. Brooks.

This booklet contains approximately 140 usable outlines for messages as well as for personal study. Those who are called on from time to time to present short spiritual messages will find invaluable help and suggestions between its covers. There are also possibilities of using these outlines as the basis for discussion in young people's societies.

48 pages. American Prophetic League, Los Angeles. 30 cents. H.E.G.

Sparklets, by C. Norman Bartlett.

Dr. Bartlett has in this booklet caught many of the sparks which fly from the anvil of Christian living, hence the title "Sparklets." Most entertaining are these one-sentence messages—one for each day of the year—which set forth sermons of great spiritual proportions, aiming to build Christian character and a practical everyday mode of living. Here are samples: "Our fruitage for Christ reveals our rootage in Him" (I John 2:6); "Praying without giving is like a needle without thread" (II Cor. 8:2-5); "Humility of heart makes for ability to lift" (Gal. 6:5); "Forms without truth are plates without food" (Rom. 2:25); "We cannot be spiritual amphibians swimming in the waters of worldliness all week and crawling on the dry land of godliness on Sunday" (James 4:4).

As a gift this booklet will interest nominal Christians and the unchurched. You yourself should carry one in your briefcase or bag for that spare half minute of reading time. Keep one on your living room table for the leisure reading of your guests.

76 pages (spiral bound). Service and Supplies, New York (1949). Paper, 50c; leatherette, 85c. G.S.S.

The Ethics of Ambiguity, by Simone de Beauvoir.

Even the title of this work is ambiguous. The volume does not deal with the ethics of deliberately using ambiguous language, either to deceive or confuse one's hearers, but rather with the ambiguity of man's existence and the question of his freedom. It is the first of the author's books to be translated into English from the original French. The work is a presentation of French existentialism, which seems to be more or less atheistic, or at least agnostic, in character, and which is to be distinguished sharply from the existentialism of Barth and Brunner.

While some parts of the book are written in a clear style, other portions are anything but lucid. The ambiguity seems to extend to the presentation itself. The author attempts to show the difference between existence and being, and asserts that it is not granted to man "to exist without tending toward this being which he will never be."

163 pages. Philosophical Library, New York (1948). \$3.00. J.A.S.

Missions at the Grass Roots, by William P. Shriver.

This little textbook on the subject of Home Missions presents something of the history and development of missions in the United States. It is a plea for local missionary effort among the needy of the community by the local church. It is argued in this book that we ought to aim at making every community Christian, and the author himself attempts to show how churches may mobilize their resources to reach this goal.

While this is a well prepared work on a needy subject, yet we seem to detect greater emphasis on the social than on the spiritual. Nowhere within its covers do we find one word concerning man's lost condition and therefore of his basic need being spiritual, so it is not surprising that no truly spiritual advice is submitted nor Scripture quoted. On page 12 the author says, "The social movement gave birth to a new religious leadership," and he speaks of "a return to the gospel of Jesus," but we do not see any evidence of such a return but rather a departure from this. From the sociological viewpoint, the book is quite excellent, but it is entirely dead spiritually.

170 pages (paper). Friendship Press, New York (1949). \$1.00. A.M.D.



Bartlett



Edman



Tulga

Peloubet's Select Notes, a Commentary on the International Bible Lessons for Christian Teaching (1950), by Wilbur M. Smith.

The seventy-sixth volume of this widely used commentary for pastors and teachers of all grades maintains the high standard of former volumes. Each of the fifty-two lessons contains a suggested approach to the material for both young and old, the historical setting, lesson outline, bibliography, the printed text from the Word of God, a verse-by-verse exposition of the entire Scripture reading, and a practical application of the heart of the message. Included also are colored maps, pen drawings, full-page reproductions of famous paintings, teaching methods, a more complete bibliography, and a comprehensive index. The comments on the lesson, often quotations from the writings of other scholarly men, present authentic, historical material, as well as evangelical interpretation. Dr. Smith has made another invaluable contribution to the furtherance of the gospel.

429 pages. W. A. Wilde Co., Boston (1949). \$2.75. S.D.H.

Out of the Night, by O. E. Phillips.

This is a thrilling presentation of dispensational truth. The eight themes treated are given in a manner suitable for use in study, discussion, or reading for personal edification.

The chapters discuss the prehistoric ages; the pre-Adamic race; the new creation; the great deluge; Egypt and the Jews; the great tribulation; the battle of Armageddon; the Millennium; and other vital subjects.

All Bible-loving people will find this book not only fascinating but informative.

276 pages. Hebrew Christian Fellowship, Philadelphia (1949). \$2.50. H.D.L.

How to Build Up Your Church School, by Weldon Crossland.

As a practical guide to building up the church school, the pastor and Sunday school superintendent will find much in this book to stimulate thinking and long-range planning. It is not just a series of theoretical ideas, but rather plans that have been proved workable in Sunday school advance.

We do not agree with the content of the outline of the chief aims of a Christian education program as stated in chapter one. This outline can, however, stimulate the conservative Sunday school to choose and adopt and publicize objectives for its own work. With such restated aims in mind, the Sunday school planner will be able to adapt the practical suggestions in the last eight chapters to the forward movement of his own school. Such subjects as the "How" of better Sunday school organization, board of Christian education, worship, increased attendance, publicity, and a year's program planned in advance are concisely covered in a few pages.

144 pages. Abingdon-Cokesbury Press, Nashville (1948). \$1.50. H.E.G.

Christ's Call to Youth, by G. A. Neilson.

Nine sermons which the author has delivered to youth groups in England comprise this volume. They are true to the Word, and include such subjects as: "The Quest for Life"; "Don't Be a Jonah"; "Which Way Shall I Take?" and "The Glory of Service."

96 pages. Pickering and Inglis, London (1949). \$1.00. W.F.

The Christian Warfare, a symposium.

This is a report of some twenty-five messages delivered at the tenth anniversary Lutheran Deeper Life Conference, held at Medicine Lake, Minn., in July, 1948. The sermons are divided into several categories, including those on the Christian's enemies and his victory, evangelistic messages, and talks to young people. The messages are uniformly good, being almost without exception practical and scriptural.

138 pages (paper). Lutheran Evangelistic Movement, Minneapolis (1949). \$1.00. J.A.S.

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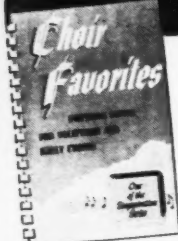
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152 pages. Zondervan Publishing House, Grand Rapids (1949). \$2.00. J.M.

Solid Certainties, by W. C. Creasman.

These sixteen gospel sermons are exceptional in their freshness. Grounded in the Word and declaring once more "those things which are most surely believed among us," these sermons call sinners to repentance and faith in Christ. Subjects with special appeal are "The Price of a Soul"; "The Word of the Cross"; "Imperial Imperatives"; and "I Have Sinned," a study of eight different Bible characters who made this admission or confession. We believe MOODY MONTHLY readers will enjoy this book.

168 pages. Broadman Press, Nashville (1948). \$1.75. W.F.

The Best of Alexander Maclaren, edited by Gaius Glenn Atkins.

Another in a series of works dealing with the sermons and writings of great preachers. The expositions and sermons of Alexander Maclaren are so widely read that neither he nor his works need introduction. Because of the homiletical structure, the forcefulness, the literary style, and the spiritual impact of his sermons, Maclaren is considered among the peers of biblical preachers.

Twenty sermons have been selected for this volume. Besides, there are a number of brief meditations and pulpit prayers. The introduction, written by the editor, consists of a concise biographical sketch of Maclaren, followed by an excellent description of his sermon technique. Ministers, students of homiletics, and all who love the Scriptures will receive instruction and spiritual blessing in reading this book.

167 pages. Harper and Bros., New York (1949). \$2.00. J.M.

Youth Asks About Religion, by Jack Finegan.

This book gives the author's answers to a hundred questions which he says college students, employed young people, and others both younger and older have asked him. While most of our readers will find his answers unsatisfactory, many workers with young people, including ministers, may find the questions themselves most stimulating. They may try their own hand at answering these questions: Is skepticism dangerous? Should I be a "fundamentalist" or a "liberal"? What is the best translation of the Bible? Should we send Christian missions to lands where other religions exist?

The author, a professor of biblical interpretation at the Pacific School of Religion, Berkeley, Calif., has divided these questions into twelve groups.

192 pages. Association Press, New York (1949). \$2.00. W.F.

The Romance of the Ages, by L. M. McPhee.

This is a series of meditations on the Song of Solomon which can profitably be used for private devotional reading. It is unfortunate that there are a number of misspelled words in the book.

107 pages. Author, 10109—51st, S.W., Seattle. \$1.75. E.E.F.

Basic Questions About Christian Behavior, by Leonard Greenway.

This little book is intended as a companion volume to the author's *Basic Questions About the Bible*. The author himself is school pastor and Bible instructor at the Grand Rapids Christian High School, where these two books are used as texts.

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ity, on the other. Sane principles are followed throughout, although there may be some difference of opinion with regard to certain conclusions. One could wish, however, for a more thorough treatment of some points—such, for example, as Old Testament ethics, the place of the Sermon on the Mount, and the Christian's duties to others.

110 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.50. J.A.S.

Toward a More Efficient Church, by William H. Leach.

Dr. Leach, editor of *Church Management*, has written this book on church efficiency from his wide experience as a counselor on the problems of church administration. Appended to each chapter are questions and answers which have resulted from long discussions on the five areas of church administration covered by the book: ministerial leadership, unity in administration, the church program, building, and finance.

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123 pages. Fleming H. Revell Co., New York (1948). \$1.50. H.E.G.

Here Is the Answer, by Godfrey Robinson and Stephen Winward.

This book gives satisfactory answers to some of life's most serious and fundamental questions. These genuine intellectual difficulties occur in the minds of both Christian and sinner. For example, here are three chapter headings: "What is the Purpose of the World?" "Are the Other Religions Also Ways to God?" "Why Does God Permit Suffering?"

The two authors not only possess college and seminary degrees, but they reveal a keen and orthodox insight into scriptural truth. Touching upon other religions, these wise words are presented: "Thus religions are man's attempt to ascend; Christianity is the good news of the God who descends."

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It is a pleasure to warmly recommend this book.

105 pages. Zondervan Publishing House, Grand Rapids (1949). 70c. H.D.L.

Fun and Festival from Japan, by Alice E. Gwinn and Esther L. Hibbard.

Missionaries interested in the Orient, and more especially in Japan, will find much valuable information regarding Japanese customs and games in this book. It is a valuable little book for any leader of social activities.

48 pages. Friendship Press, New York (1949). 35c. W.M.L.



How Every Christian Can Defend His Faith

[Continued from page 385]

entire Bible is inspired and hence entirely true, we are obliged again to defend the Scriptures. Begin by pointing out that the *whole* of the Bible claims to speak the mind of God. Throughout both the Old and New Testaments—with the exception of only a few books—one finds the authoritative words, "Thus saith the Lord." If these messages identified as from God are not fully inspired, then the men who wrote them are evil men and God has been frustrated in His desire to speak to man through the Bible.

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If the person with whom you are dealing chooses to dwell upon one of the few books in the Bible which does not contain the authoritative "Thus saith the Lord," show him that your argument is at least valid in all the books where the writers do claim messages from God. If the skeptic comes to believe that God is speaking whenever the text claims that He is, he will have no difficulty in believing the remainder of the Word.

The Problem of Biblical "Errors"

Some say the Bible is not God's Word because of "errors" which they claim are in it. As almost every Bible-believing Christian knows, these so-called "inaccuracies" in nearly every instance can be traced to careless reading, failure to understand biblical language, faulty translation and other similar sources. By studying your Bible diligently, referring frequently to commentaries and by reading widely in Christian books and periodicals, you can prepare yourself to answer many of the questions raised. If your personal efforts fail, ask for time to speak to your pastor or write to a specialist at some Christian school, college or seminary. The expert is at the layman's service and will be glad to give needed help.

If you fail to answer a question concerning an alleged inaccuracy, do not let it upset your confidence in your ability as an apologist for the Christian faith. It is easy to ask questions. A foolish man can ask more questions in five minutes than a wise man can answer in a lifetime.

A Book of Hidden Meaning?

In addition to those who assert that the Scriptures merely contain the Word of God, there are those who contend that the message of the Bible cannot be understood until the Church officially reveals what it means. According to this view, when the Bible itself is placed in the hands of the masses, only division can result. Such a viewpoint, while it does not deny that the Bible is the revelation of God, denies that it is a revelation to the people.

When trying to help a person who feels that he must look to official Church interpretations of the Bible rather than to the Bible itself, begin by pointing to the simplicity of the Scriptures. If the Bible, which is written in such a clear, simple style, cannot be understood by the man in the street, how can that man possibly understand the more technical and complex interpretations of the Church? Compared with the ponderous canons and decretals of ecclesiastical systems, the Bible is clear as crystal. The common people have never experienced any difficulty in knowing what the Bible



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teaches. It is only when men refuse to have simple faith that complexity sets in.

Another question which may well be raised is who is to interpret the Church's interpretation? And who is to interpret the interpretation of the interpretation? Usually the one who believes in official Church interpretations will break in and remind you that language has its rights. This is then your opportunity to ask why it would not be a great deal simpler to start with the words of the Bible themselves in the first place.

The Question of Disunity

The negative side of the argument—namely, that there are diversities of opinion among people wherever the Bible is put in the hands of the masses—ought not to cause concern to the enlightened believer. Evangelicals are exactly as united on the cardinal doctrines of Scripture as are the members of the church systems which reserve for themselves the sole right to interpret the Bible. Denominational names are simply arbitrary ways in which united bodies of believers designate distinctive details of their faith.

Differences in details of belief are found in every group, even within the Roman Catholic Church where sharply defined doctrinal differences have long existed between such groups as the Jesuits, the Dominicans and the Franciscans. To test the truth of this, ask the nearest Roman Catholic priest what his Church has said the book of Revelation means. The answer you will receive is that the Church is "officially undecided." This is but the Catholic way of submerging a marked diversity within its sacramental unity. With respect to details of Christianity, Catholics are just as divided as any religious body.

On the positive side, the believer should remember that the Holy Scriptures bear every characteristic of being revelation. They not only claim to have been given by God, but they truthfully declare things which pertain to both eternity and time. When examined humbly and prayerfully, the Bible is proved accurate in matters of science and history as well as in the mysteries pertaining to faith and salvation. Armed with this faith, and confident that no final objection can dislodge it, the Christian may fearlessly preach the cause of Christ found in revelation.

As was emphasized in the opening article in this series, the purpose of apologetics is always merely to clear away the intellectual obstructions so that the Scriptures and the Holy Spirit may do their work. This is especially true with respect to defending the fact of revelation and establishing the Bible as the Word of God. Once these things have been done, let the Word speak to the heart of the one in need of Christ that he may see his need and condition and turn to the Saviour. Always keep in mind that only the Word of God itself is "quick, and powerful, and sharper than any two-edged sword," able to bring about new life in Christ.

Next month, in his third and concluding article of this series, Dr. Carnell tells how the Christian can help the unbeliever to see that God controls the affairs of men.

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Studies in Job [Continued from page 391]

And dear Job! Before Jehovah had directly spoken, or Job's eye had seen him, we read in 27:6:

*"My righteousness I hold fast, and will not let it go;
My heart shall not reproach me so long as I live."*

We presume to say that "my righteousness" here means that integrity and freedom from rebellion against God of which God Himself testified twice before Satan, in chapters 1 and 2.

NOW THESE "FRIENDS" had accused Job of unrighteousness! They claimed that Job's sin, or that of his family, must have brought about the sweeping away of his wealth, his family, and his personal health.

But Job was conscious of that godliness and integrity of which Jehovah spoke—with which Jehovah twice challenged Satan!

Note how Job's excellent life had become a confidence to him! In chapter 29, "I," "me," and "my" occur forty-eight times in the twenty-five verses!

But see the nobleness of Job in the passage which we quote:

*"When I went forth to the gate unto the city,
When I prepared my seat in the street,
The young men saw me and hid themselves,
And the aged rose up and stood;
The princes refrained from talking,
And laid their hand on their mouth;
The voice of the nobles was hushed,
And their tongue cleaved to the roof of their mouth.
For when the ear heard me, then it blessed me.
And when the eye saw me, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My justice was as a robe and a diadem."*

*I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy:
And the cause of him that I knew not I searched out.
And I brake the jaws of the unrighteous,
And plucked the prey out of his teeth" (29:7-17).*

But in Job's affliction, mark his suffering—what the very youth and the poorest families did to him:

*"And now I am become their song,
Yea, I am a byword unto them.
They abhor me, they stand aloof from me,
And spare not to spit in my face.
For he hath loosed his cord, and afflicted me;
And they have cast off the bridle before me" (30:9-11).*

Let it be a thorough lesson for all our hearts, the way the world treated Job, that we may know this world's real mind. Lo, how they treated Jesus! "Then did they spit in his face and buffet him: and some smote him with the palms of their hands" (Matt. 26:67).

IN ANALYZING the uniqueness of Job's experience, let us think of other saints whose lives teach us special truths.

There had to be one who began to come to God by sacrifice—that was Abel, slain by his brother Cain! There had to be one caught up, that men might know to whom the saints belong—that was Enoch. There had to be one who should build an ark for his house, when the flood of judgment came upon all men—that was Noah. There had to be a law-giver to Israel—that was Moses. There had to be a chosen king who should reign over Israel from Jerusalem—that was David.

None of these was put in Job's place through the loss of everything, for utter chastening was not the lesson their lives were to teach. But Job, the best man on earth in his day, God put through absolute trial, and he was chastened utterly—with the loss of all!

Study Job's account of himself in 42:1-6.

Note this: He had not had God's written Word. Moreover, he lived in the land of Uz, whose kings were under divine judgment (Jer. 25:15-27; Lam. 4:21, 22). The disposition of the inhabitants of Uz is shown in Job 17:6 and 30:10:

*"He hath made me a byword of the people;
And they spit in my face . . .
They abhor me, they stand aloof from me,
And spare not to spit in my face."*

If Job had been a worldlyling they would not have treated him thus. Our Lord said, "If ye were of the world, the world would love its own" (John 15:19).

It is necessary, in reading this wonderful Book of Job, to bear in mind constantly: first, that Jehovah was on Job's side; second, that Job was not chastened on account of his sin, but in order to



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give him a new and wonderful acquaintance with his God, and therefore, of course, abhorrence of self; third, to bring Job into a new prayer power; and then, fourth, into redoubled prosperity and fruitfulness; and even, fifth, to the adding of 140 blissful years to his life (42:16).

Remember this, O thou believer who art today walking in darkness. Find comfort in Job's precious testimony. Read 23:8-10:

"Behold, I go forward, but he is not there;

And backward, but I cannot perceive him;

On the left hand, when he doth work, but I cannot behold him;

He hideth himself on the right hand, that I cannot see him.

But he knoweth the way that I take; When he hath tried me, I shall come forth as gold!"

How wonderful Job's testimony in 19:23-27:

"Oh, that my words were now written!
Oh, that they were inscribed in a book!

That with an iron pen and lead
They were graven in the rock forever!

But as for me I know that my Redeemer liveth,

And at last he will stand up upon the earth:

And after my skin, even this body, is destroyed,

Then without my flesh shall I see God;

Whom I, even I, shall see, on my side,
And mine eyes shall behold, and not as a stranger."

How wonderful this prophecy of my Redeemer in this, perhaps, the very oldest of Bible books!

How free from the trivialities of so-called "science" is this simple-hearted believer, Job.*

[To be concluded next month]

*"Science" has been well defined as "a dense state of ignorance, which always leaves us astounded when we are enabled to progress to a state of ignorance not quite so dense."

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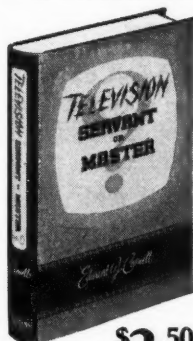
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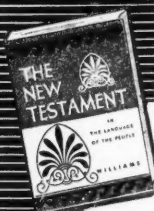
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side them for some time and listened; he said it was most interesting to hear them trying to describe the different articles to the blind child—they found it a difficult task.

"That is just my position in trying to tell other men about Christ," I said; "I may talk about Him; and yet they see no beauty in Him that they should desire Him. But if they will only come to Him, He will open their eyes and reveal Himself to them in all His loveliness and grace."

After the meeting this reporter came to me and asked where I got that story. I said I had read it in a Boston paper. He told me that it had happened right there in the streets of Baltimore, and that he was the gentleman referred to! It made such an impression on him that he accepted Christ and became one of the first converts in that city.

Many and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit.



WHAT MAKES A GREAT LIFE

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and do good to men.

It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor. But no such act goes without the swift recognition and ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing, trivial irritations, as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for praise of man, but for the sake of God—this makes a great life.—F. B. Meyer

—King's Business

THE ROYAL ENGINEERS OF HEAVEN

Dan Crawford tells an experience he and his party had returning to his African mission field after a furlough. A stream which they had to cross was flooded, and there were no boats. It was very important that they make haste. The missionaries camped and prayed. While they were praying, a tall tree which had battled with the river for a century, perhaps, began to totter, and then fell—clear across the stream! "*The royal engineers of heaven,*" said Mr. Crawford, "*had laid a pontoon bridge for God's servants!*"—*Otterbein Teacher.*



GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS
OFFICE OF THE SUPREME COMMANDER

8 December 1949.

Dear Mr. Kunz:

I have received with greatest interest the report of yourself, Glenn W. Wagner and Edwin L. Frizen, representatives of the Pocket Testament League, including letters of grateful appreciation addressed to the League by presidents of the leading universities of Japan.

The magnificent and constructive work which the League is doing for the Japanese Nation has my hearty endorsement. This demonstration of practical Christianity is making a vital contribution toward meeting the heart needs of this people by means of mass meetings with wide distribution of the Scriptures, which reveal the knowledge of God and His love through Jesus Christ.

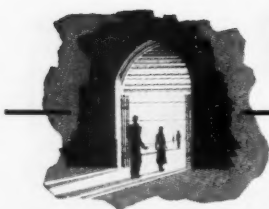
I sincerely trust that the people of America will grasp the present opportunity afforded by a merciful God to lay the foundation for a true and living faith, and I urgently request that Christian people everywhere shall support the Pocket Testament League in their noble efforts to meet the challenge of this crucial hour.

With cordial regard.

Very faithfully,


DOUGLAS MacARTHUR

Mr. Alfred A. Kunz, Executive Director,
The Pocket Testament League, Inc.,
156 Fifth Avenue,
New York 10, New York.



INSTITUTE and ALUMNI

ELISABETH FLETCHER, EDITOR



A whirling disk in the hands of "Sermons from Science" Demonstrator George Speake plays music on a beam of light. Such demonstrations are proving effective in winning unchurched young people and adults for Christ.

mbi night

CULBERTSON SPEAKS

Students and staff of the Institute represented the school in a gigantic "Moody Night" at the Chicagoland Youth for Christ rally on January 28.

Dr. William Culbertson, president of the Institute, brought the evening message, and the new Moody Institute of Science film "Dust or Destiny" was shown to an audience largely made up of young people.

On the musical part of the program, MBI was represented by WMBI Director Robert Parsons, who presided as song leader, the Moody Chorale and a student trombone trio.

book tells

ROLE OF WOMAN

Believing that much of the delinquency and moral collapse experienced today is due to a distorted or false idea of the true place of women, Dr. P. B. Fitzwater, faculty member, recently published a book entitled *Woman, Her Mission, Position and Ministry*.

"The transcendent question of the hour is—woman," Dr. Fitzwater declares. Beginning with her origin, he traces woman's position through the fall, on through Old and New Testament times, and up to the present day.

Dr. Fitzwater, now nearing his fortieth

year with the Institute, is beloved by both students and graduates as a teacher and friend. He at one time served as dean of the Day and Evening Schools, and is now director of the Pastors Course at MBI.

Other books which Dr. Fitzwater has written include *When God Came Down to Man* and *Systematic Theology*.

overseas

FILMS TO REACH G.I.'s

Wayne Hebert, traveling film representative of MBI, left on January 16 to tour army air bases in Europe and Africa with the Moody Institute of Science films. Hebert was invited by U.S. Air Force officials to make the trip as part of the new world-wide Character Guidance program for U.S. servicemen, launched by President Truman.

Hebert will present "God of Creation," "God of the Atom," "Voice of the Deep," and the most recent production, "Dust or Destiny," at the air base showings.

Major General Charles I. Carpenter, chief of Air Corps chaplains, has scheduled the films with the comment, "These films are exactly what we need . . . and I'm going to put them to work in this Character Guidance program."

General Hoyt Vandenberg, chief of staff of the Army Air Forces, also approved the films, stating, "These films and the story they tell are the best instruments to accomplish the character-building program for servicemen."

Hebert has toured fifty U.S. air bases showing the films this past year. Altogether one hundred copies of Institute films have been made available to the Air Force for distribution to bases over the world.

testimony

THAT THEY MAY SEE

Among the hundreds of different avenues of Christian service used by Moody students is a ministry at Chicago's Eye and Ear Infirmary. Recently the following letter to the office of Practical Christian Work gave this glimpse of what this testimony means. The letter read:

"I shall never forget what a pleasure it was to hear your students singing hymns in the hall just after I had undergone an operation on my eyes. . . . I could not see them, and the constant heavy blur was leaving me restless and miserable. However, I listened to the beautiful songs coming from the group, and before long a young lady came into my room and handed me a little Christmas gift package. My heart filled with gratitude and delight. Many times I have thanked God for those young people who came, for many of us were not sure that we would ever see again. . . . God bless you all."

a film

160 RESPOND

One hundred and sixty men and boys "stood with bowed heads and made their decision to receive Christ" at a recent showing of "Voice of the Deep" at the state reformatory in Maryland, according to K. C. Carman, film representative.

Despite the sneers and remarks of the remaining 290 boys in attendance, the 160 indicated a sincere desire to follow Christ. Authorities of the reformatory immediately scheduled a second showing of the film for early this year.

evangelism

REACH UNCHURCHED FOR CHRIST

One woman had conducted a finishing school in France. Another was of strong Jewish background and came to the meetings because she liked the advertising. One of the men had always been puzzled about where Cain got his wife.

All three of them found the Lord Jesus Christ as Saviour during a recent series of "Sermons from Science" demonstrations in California. And they were only three out of a total of 400 unchurched persons who were converted within a six-week period.

The demonstrations were presented by George Speake and Keith Hargett of the Moody Institute of Science. Held mostly in high school auditoriums, the performances attracted thousands by means of spectacular scientific demonstrations. Additional meetings are being held in central California cities from January to June, according to the Institute.

High school students especially were impressed with the "Sermons." Some told Speake and Hargett that it was the

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first time they had heard positive scientific proof of the authenticity of the Bible. School officials, who in every case invited Speake and Hargett to present assembly programs, were favorably impressed by this approach to "religion."

Letters of high commendation came from school principals. The Santa Paula Union High School principal advised a neighboring superintendent: "I thought you might like to know . . . that the reaction to these programs on the part of the students and townspeople has been very favorable indeed. Let me say, too, that as a school superintendent, I sincerely appreciate . . . their sincere co-operation with the school. They have not embarrassed us in any way. . . ."

From Ventura Junior College this word came to another high school principal: "I am very glad, upon the basis of my own observation of the program today and the general reaction to it, to give it my endorsement. It is instructive, highly spectacular. . . . Mr. Speake personally demonstrated a rare ability to gain and maintain the attention of the students of our junior college."

Others were equally enthusiastic. One wrote, "The students loved it. Every detail of the program was scientifically accurate and highly educational. The spiritual message was strongly and convincingly tied in, but absolutely free from bias, prejudice, or controversial connotations. We felt it was one of the finest programs that came to our young people all year."

Typical reactions were expressed by such comments as "we hope you can come again sometime" . . . "extremely interesting" . . . "non-Christians who normally do not attend church were attracted to these meetings" . . . "its calibre was of such excellent quality that few improvements could be made."

In these days when schools are extremely cautious about opening their doors to programs with a Christian message, "Sermons from Science" are proving acceptable and effective.

missions

DR. MOON RETURNS

After a six-week trip to Mexico and Peru, Dr. Irwin A. Moon returned to the Moody Institute of Science in December with 7,300 feet of motion picture film and an extensive amount of tape-recorded narration from the mission field. Purpose of the trip was to obtain first-hand films of missionaries in action and of conditions on the field.

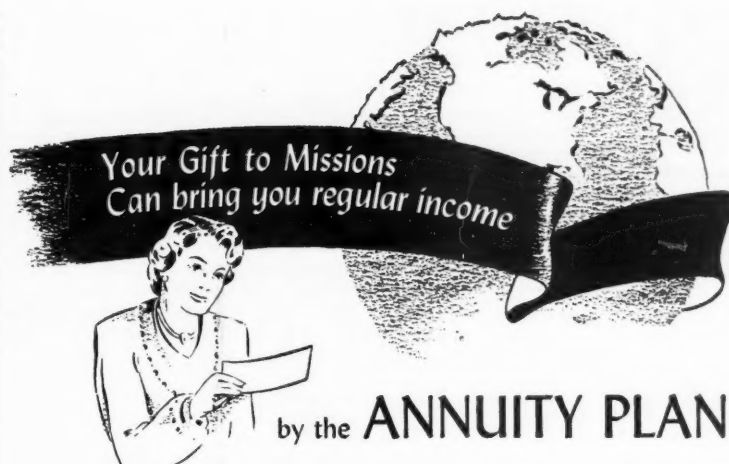
Scenes portrayed in brilliant natural color include a heathen witch doctor's dance, in contrast with scenes showing a converted witch doctor preaching the gospel to other natives; food preparation in the jungle; jungle transportation; and a few of the dramatic results of mission work in both Mexico and Peru. Dr. Moon plans to use the footage in several film productions.

alumni

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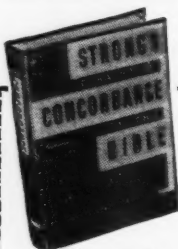
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thriving Moody Alumni Association as a result of its recent enlargement to include the Christian Workers Bureau.

Carrying on a twofold ministry, the Christian Workers Bureau has assisted churches, missions, Christian schools and other groups in locating qualified Christian workers, and in helping trained men and women find places of effective Christian ministry. Under the Alumni Association, it will carry on the same type of work. The bureau has been devoting approximately 95 per cent of its efforts to assisting former students.

Under the new arrangement, effective January 1, the Christian Workers Bureau staff will become part of the Alumni office at the Institute. The Alumni Association, while maintaining close ties with the school, is an independent organization.

Preparation of Christ's Coming

[Continued from page 395]

save the sick, and the Lord shall raise him up." The oil is simply symbolic of the gracious ministry of the Holy Spirit.

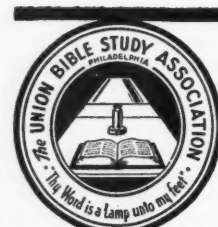
The careful reader will observe, however, that these verses describe a particular case rather than illness in general. Here the man who is sick is evidently in this condition as a chastisement for sin (cf. I Cor. 11:30). When he is willing to confess his sin—to acknowledge the working of God—then he calls for the elders. At his request they anoint and pray with him. Then the prayer of faith (both theirs and his) saves the sick. Of course this refers not to salvation of the soul, but of the body, for we are told "God shall raise him up." Beyond this, his sins will be forgiven him, that is, the sins causing the chastisement, which he now confesses.

Praying for One Another

Another time to pray is when there is need for *intercession for others*. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (v. 16).

"Confess your faults one to another." This does not mean to go around broadcasting to everyone all the evil deeds we may have committed in former days; but rather, that if one has wronged a certain person, he should go in a frank, humble way and confess the fault to the person who has been injured. Then there shall be mutual intercession—"pray for one another"—and James says this will bring *healing*. So again we have an indication that sometimes sickness is a chastisement for sin, and when that sin is confessed to the wronged party, and the wrong is righted, then the chastisement will be taken away.

But someone may say, "My prayer is worth little, for I am just an insignificant humble person." "Not so," says James; "the effectual fervent prayer of a righteous man availeth much." The word translated *effectual* means *intense* or *without wavering*. More things are wrought through this kind of prayer than many people dream.



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In the matter of effective prayer, we have the example of *Elijah*. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (vv. 17, 18).

Sometimes we think of the prophets as men made out of different flesh from us. Not so—Elijah was a man subject to like passions as we are—it was just as difficult for him to step out in faith on the promises of God as it is for any one of us. Yet observe the wonderful result of his prayer. He prayed that it might not rain as a punishment on the people for their sin, and to bring them to their senses. It did not rain for three and a half years. Then again when the lesson had been learned, he prayed for rain, and after that long drought rain fell in tremendous torrents. The complete story is told in I Kings 17 and 18.

Finally, Christians can prepare for Christ's coming by what they sometimes call "personal work." "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (vv. 19, 20).

"He that is wise winneth souls" (Prov. 11:30, A. S. V.). If one errs from the truth and a believer leads him back into the right way, he has saved a soul from death, or in other words has been the human instrument to bring that soul to salvation, and thus has covered a multitude of sins. Surely that is one of the best ways to prepare for Christ's coming. God grant that the Word of Christ may dwell richly in each of our hearts so that we may indeed be prepared for His coming.

THE END

Are You a Friend to Sinners?

[Continued from page 381]

one's relation to God, so that it is no wonder men ask, "Who can you believe? One says this, and the other says something else. How can we know for sure?" We who bear Christ's name must "know whom we have believed" and bear the marks of certainty in our speech and our conduct, so that men will say, "This man speaks the truth."

Then we must be thorough in our study of the Word of God. We can never know too much about the gospel. Many a man has spent his lifetime studying it in its application to the needs of men's hearts without exhausting its treasures. There is a desperate lack of thorough gospel preaching today. It is not enough to plead, "Come to Jesus," unless you have first taken men into the tremendous truths concerning the person of Christ and the great work He accomplished in His death and resurrection. As men understand the implications of the cross, they will see their sin, their desperate need of a Saviour, and the glory of the Saviour's work for them. What do these great words mean to you: propitiation,

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reconciliation, redemption, justification? These are more than words. They are the glorious results of the cross. Learn them. Live in them. Make them live for others. They are "the power of God unto salvation."

The third requisite for authority is an "abiding" walk with the Lord. I cannot rest on yesterday's accomplishments, on last week's meditation. I must be in fellowship with the Lord today if my ministry is to have power. Preparation for service must begin with myself. If the message is to bear the power of God, the messenger must be right with God. Then, and then only, can we speak in the full assurance that we have the authority of Almighty God behind us.

Now NOTICE in these chapters in Mark's Gospel the compassion with which Jesus spoke. A leper comes to him, the filthiest of men, ostracized from society because of the dread of infection, and Jesus is "moved with compassion." The original word, in Mark's writing, is a strong one which implies that His whole being responded in love and pity for this helpless, hopeless man.

Then, in the second chapter, we are introduced to Matthew (or Levi), who is a cheap, crooked politician. He sits at his custom house conducting the dishonest, degrading business of a first-century Quisling under the domination of Rome. But Jesus comes along and calls him, and the first thing Matthew does is to invite Jesus home and give a big banquet for his friends. These, of course, are "publicans and sinners," and, strangely enough, they are Jesus' friends, too. Numbered among them are undoubtedly grafters, gamblers, thieves, thugs, and immoral men of every description.

Could anything speak more eloquently of the Saviour's compassion than this? He loved the men and women from whom we are prone to turn away in disgust. We criticize them. We condemn them. But Jesus loved them.

It is strange how quickly young Christians will turn on the unsaved and condemn them for their sins when they were doing the same things themselves but a few days before.

A high school girl who had been saved only a month said to me one day, "I feel like taking every boy and girl by the collar and telling them where they're wrong."

"What do you think you would have done if I had talked to you that way before you were saved?" I asked her. She thought a minute, then saw her mistake. "I'd never have come back," she replied. Then she added, "I guess the only reason I'm a Christian today is because you were friendly to me."

Three years ago, during a Young Life Club meeting in a certain high school, the worst boy in school appeared at the door. Some of the smug Christian young people in the group threw up their hands in dismay. "Don't let that guy in," they whispered to the leader. But the leader did let him in. Jim was the fellow he wanted there more than anybody else. He was the boy he had been praying for.

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The leader went out of his way that night to show his interest in him, despite the fact that Jim had come only to cause a sensation and, if possible, break up the meeting.

During the following weeks the leader got to be Jim's friend and eventually won his confidence and respect. Then one day Jim trusted Jesus Christ and his life was transformed. The sullen, incorrigible temperament gave way to a sweet and humble devotion to the Saviour, and "the worst boy in school" became the high school's most effective Christian witness.

Jim came to work on the Young Life Campaign staff and was employed this past summer at the Young Life ranch in Colorado. One day a busload of teenagers drove in for a week's stay in camp. They evidenced their antagonism from the outset, showing it even as they stepped off the bus. Jim was standing nearby with several fellows.

"Come on," he said to the others, "let's go have a prayer meeting. I don't like these guys, and we're supposed to love them." So down by the corral they went to pray, to ask God to put His love in their hearts for these newcomers.

Three days later I walked down the hill with the most difficult boy in the bunch. He didn't say much as we walked along, but I shall never forget one thing he said: "That Jim is a swell guy." Two days after that his antagonism was gone, and, like Jim, he admitted his guilt before God and took Jesus Christ as his Saviour. It was Jim's interest in him, more than anything else, and the example of Jim's life, that had won him to Christ.

WE HAVE OBSERVED two things about our Lord's ministry: His message and His manner. His message carried authority; His manner was one of compassion. His methods varied with individuals and circumstances, but His message and manner were always the same.

Similarly, our methods may vary. What works for one man may not work for another. What suits one class of people will not suit another. What worked yesterday may not do so today. The Word of God has little to say about methods, but everything to say about the message and the manner. And the implication is that if we have the message of Christ and the manner of Christ, we will attract men, in some measure at least, as Christ did.

I find it helpful to apply these two criteria to my ministry in a practical way. Whenever I am to appear at a meeting, I go before the Lord and check up. Do I have God's message for this hour, and am I ready to speak it with authority? And then, do I have compassion for these people? Only when I can answer "yes" to both questions am I ready to speak as the representative of God.

I am convinced that our ministry will be attractive, compelling, and fruitful to the degree that we manifest the authority and compassion of the Lord Jesus Christ. And to that degree we, too, may become what the world needs most today—a friend to sinners.

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The Suppression of Self

[Continued from page 393]

to his Saviour's glory that the divine
blessing flowed unimpeded through him.

When we are content to be nothing
that Christ may be everything, there will
be a marked change in our conduct and
in our preaching, and we shall bear much
fruit.

THERE ARE VARIOUS WAYS by
which we can foster the spirit of humility
and destroy the spirit of pride and self-
glory. It will help us if we constantly
remember that all we are or ever will be
we owe to the love of Christ. Paul was
saved from self-boasting because he knew
he owed *all* to the "grace of God" (I Cor.
15:10). He often thought of Christ's
death for his salvation, and to him it was
a deeply personal thing. He stood at Cal-
vary and with gratitude spoke of "the
Son of God who loved me, and gave him-
self for me" (Gal. 2:20). The revelation
of God's love in Christ so captivated him
that his supreme glory was in the cross.
"God forbid that I should glory, save in
the cross of our Lord Jesus Christ" (Gal.
6:14). When the love of God invades the
soul, it sweeps away all desire for self-
glory, and we are filled with a desire to
glorify Him in body and spirit, which are
His by blood-bought right (I Cor. 6:19,
20).

Then self will diminish as we remem-
ber we owe our gifts to Christ. There
was much self-glorifying among Paul's
converts in Corinth. Some possessed
spiritual gifts which were counted far
superior to others, and this led to much
boasting and self-exaltation. To put an
end to this, he asked those glorying in
their gifts, "What hast thou that thou
didst not receive? now if thou didst re-
ceive it, why dost thou glory, as if thou
hadst not received it?" (I Cor. 4:7).

God is the Giver of "every good and
perfect gift" (James 1:17) and to take
credit to ourselves is to rob Him of His
rightful glory.

Remembering our indebtedness to God
for whatever talents we possess, keeps
the soul humble. When we are ready to
give Him *all* the glory and praise, then
He is able to use us as channels of bless-
ing to others. One reason for the fruit-
fulness of George Whitefield's ministry
was his willingness to cry out, "Let the
name of Whitefield perish so that the

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cause of Christ may live." He cannot use
some of us, however gifted we may be,
because self is so prominent; we are not
ready to decrease that Christ may in-
crease.

Then it is a solemn and heartsearching
thought that unless we are willing to de-
crease, and to seek only our Saviour's
glory, all our service will count for naught
at the judgment seat of Christ. When
we stand before Him, our motives as well
as our works will be closely scrutinized
by Him whose eye will pierce our inner-
most being. If we have lived and labored
for self-praise, we shall be stripped of all
credit, and our works will be burned as
worthless, though we shall be saved, "yet
so as by fire" (I Cor. 3:15). How distress-
ing and humiliating it will be in that
day to find ourselves with nothing what-
ever that remains. Unless we are ready
to decrease that Christ may increase, we
shall be ashamed and empty-handed in
the day of judgment.

Our inner rest and peace, our moral
and spiritual growth, our fruitfulness in
service, these all depend on our willing-
ness to emulate John the Baptist. When
we are ready to step into the background
that Christ may have the pre-eminence,
there will be something in us that speaks
not of self but of Him, something others
cannot understand. Then slowly but
surely we shall reflect Christ. Then our
words, whether in conversation or in the
pulpit, will be fragrant with His spirit,
and laden with blessing.

Let us make these lines of a well-known
hymn our daily prayer, and seek grace to
live them out:

"O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

"Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name."

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Moody Monthly

February

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JESUS SAVES PINS. HANDMADE OF LOVELY 14K gold wire, Jesus Saves chained together with gold cross attached. \$1.00 each or 3 for \$2.50. Refundable. Phillips Jewelry, Belleville, Michigan.

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HIGH GRADE WORKMANSHIP, PROMPT SERV-ice. Reasonable prices. Deluxe Printing Corp., 1414 S. Wabash Ave., Chicago 5, Ill.

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NEW SERVICE TO MISSIONARIES, CHURCHES, Institutions. Exporting. Purchasing. Forwarding. Write Associated Missions Supply Company, 880 Jones St., Berkeley 2, California.

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FOR CELLOPHANE (5 ASSORTED COLORS) devices for folding, rolling and shooting Gospel Bombs; Sound Gospel Tracts well printed on Good Paper; Tract Display Racks (3 sizes). Send 25¢ for samples of our tracts. Christian Laymen's Tract League, 2511 N. Drake Ave., Chicago 47, Illinois.

FREE—25 ATTRACTIVE SOUL WINNING Tracts. H. W. Kohler, 3410 N. Robinette Ave., Baldwin Park, Calif.

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NEW PORTABLE TYPEWRITERS AS LOW AS \$49.50. New Deluxe Postcard Duplicator with automatic feed, adjustable for size and weight of card or paper, including supply kit \$10.75. Extra quire of stencils \$1.35. Standard and portable typewriters—new and rebuilt at special prices to Moody Monthly readers. The Typewriter Specialists, 5541 S. Ashland Ave., Chicago 36, Ill. GRovehill 6-8100.

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SAVE MONEY ON NEW PORTABLE TYPE-writers. Also wire or tape recorders, sound or slide filmstrip projectors. Special discounts to Moody readers. Gillies, 5348 Barry, Chicago 41, Illinois.

WANTED

WANTED TO BUY RELIGIOUS LIBRARIES OR used religious books. Write to Moody Monthly, Box B, 153 Institute Place, Chicago 10, Ill.

NAMES AND ADDRESSES OF DEAF MUTES to which to send tracts and Christian literature. Gospel Witness to the Deaf, P.O. Box 1097, Minneapolis, Minn.

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Plays through any set . . .
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Never in the history of recorded music could a completely automatic record changer be yours for so little. Never have you had such a wonderful opportunity to start an economical library of the records you've always wanted. Never before could you bring the finest in recorded music into your home with such modern advantages and conveniences. For now, the *Singspiration* RCA Victor 45 rpm system of recorded music can be yours for only \$12.95. That is the amazingly low price for *Singspiration* RCA Victor's 45 rpm automatic record playing attachment, Model 9JY. This *Singspiration* RCA Victor 45 rpm system of recorded music offers the most improved . . . The most satisfying method of record playing ever developed.

Special **INTRODUCTORY OFFER—SAVE UP TO \$4.00**

Look at this list of "high-priced" features you get for that low, low price. You'll wait no longer for the best in record listening. Only 7 inches in diameter yet it can play as long as an ordinary 12-inch record. The first record distortion-free over 100% of its playing surface.

Small size . . . easy to handle . . . easy to store on ordinary bookshelves, in desk drawers, between bookends. Easily attached to any make or model radio, radio-phonograph or television set. Plays up to ten records—50 minutes of music. Easiest, surest operating player ever designed . . . all changes made from large center spindle. Improved "Silent Sapphire" Permanent-Point Pickup . . . no needle changing . . . three times lighter than in previous

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Singspiration

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Gentlemen:

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- () Enclosing \$12.95, plus 50c shipping charge for the RCA Victor 45 RPM Automatic Player only.
- () Enclosing \$10.00 for the *Singspiration* assortment of 45 rpm records.

Name

Address

City..... Zone..... State.....

Points for Part-time Preachers

[Continued from page 392]

are not aware. Some speakers nod their heads back and forth. Some sway in rhythm to their words, while others tug at their ear lobes. Many play with watch chains or buttons. One man, for example, had the habit of twisting a button on his coat during his preaching. One day, during a message, the threads gave away and the button came off. Much of the impact of the message was lost because of the incident.

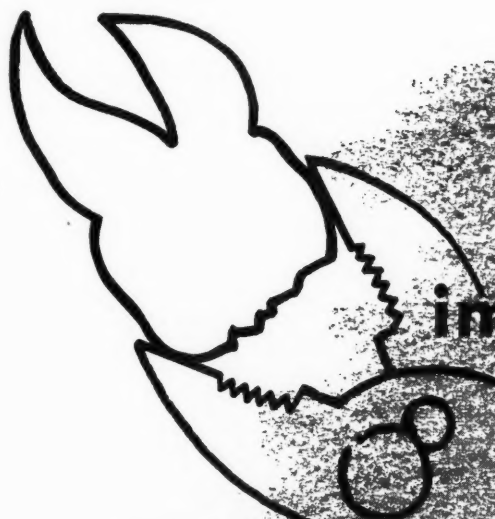
Check yourself concerning the habit of reading or memorizing your message. If you fall victim to these methods, something is lost, particularly if you read, for then you lose that personal contact of looking into the eyes of the congregation. Acknowledge all the people by glancing directly toward each section of the group from time to time.

Give attention also to your voice. It is one of God's great means of transmitting your thoughts and feelings to others. The inflections in your voice should interpret what you say, not only to the mind, but also the heart. Stir your listeners' imaginations with word scenes and illustrations. Never stir the emotions unfairly, however, as one man did by recalling boys killed in the war simply to bring tears for effect. To do this is to violate Christian ethics.

Finally, check your personal approach. This is extremely important, for Satan seems to work overtime to discourage preachers. He seems to trick God's servants into revealing their pessimism, melancholy or despondency to the congregation. The world in sin is not a pretty picture; but in spite of this, we must keep in mind the exhortation, "Rejoice in the Lord always: and again I say, Rejoice." Present yourself to the people as enthusiastic and optimistic; for who in all the world has a better right to look into the future with confidence? Christians, of all people, should be happy. Is not our Saviour coming? Is not eternal life ours? Is it not true that we need not worry? Then let us, as ambassadors of Christ, make sure that we reflect a right view of the wonderful Christian life.

The apostle Paul in Romans 10:14 shows us how important our preaching is. "How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" Let us do our prayerful best in delivering the gospel simply and sweetly to tired and spiritually hungry people. Let us always keep in mind the desire to lead a lost soul to the Great Shepherd. As we do this, asking God to fill us with His Spirit, we can go forth with humble dignity, confident that He will never leave us nor forsake us in whatever we do for Him.

Verily, verily, I say unto thee,
Except a man be born again, he
cannot see the kingdom of God.—
John 3:3.



impractical?

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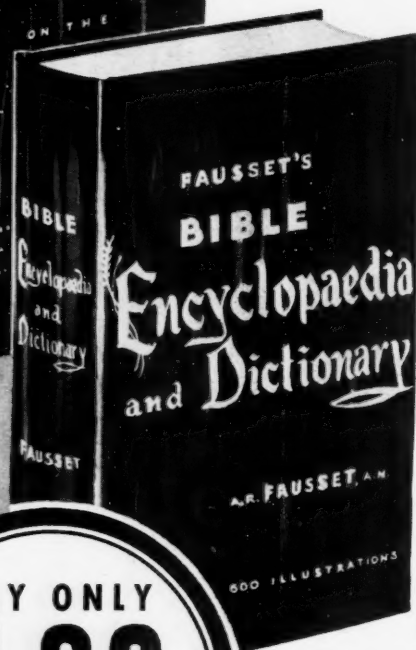
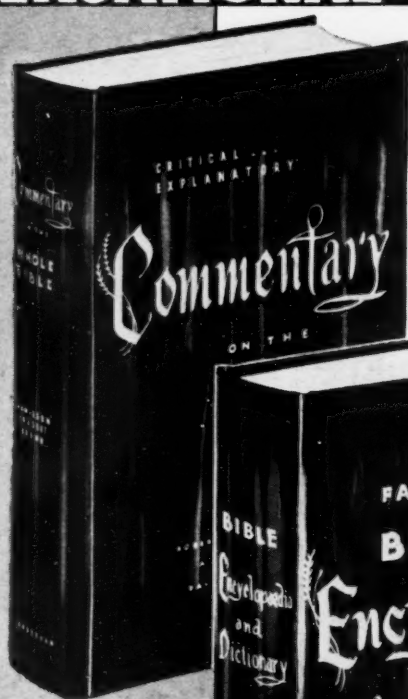
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